The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 29.—WHOLE NUMBER 965.

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Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH. . . . . At 9 A. M. and 3 P. M.
In ALL SAINTS' CHURCH . . . . " "
In ST. LUKE'S CHURCH . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In ST. CLEMENT'S CHURCH . . . . . 8 "
In CALVARY CHURCH . . . . 8 " and 6 P. M
In CHURCH OF THE ANNUNCIATION . . 8½ " and 6 "
In CHURCH OF THE HOLY COMMUNION . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In EMMANUEL CHURCH . . . . 8 A. M., and 5 P.M.
In CHURCH OF THE HOLY APOSTLES . . 9 "
In GRACE CHURCH BROOKLYN HEIGHTS,. 6 " and 6 "

Calendar for September.

16. Fifteenth Sunday after Trinity.
19. Ember Day.
21. St. Matthew the Apostle. Ember Day.
22. Ember Day.
23. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.
30. Seventeenth Sunday after Trinity.

OCTOBER.

7. Eighteenth Sunday after Trinity.
14. Nineteenth Sunday after Trinity.
18. St. Luke the Evangelist.
21. Twentieth Sunday after Trinity.
28. Twenty-First Sunday after Trinity. St. Simon and St. Jude the Apostles.

Poetry.

To Miss Sellon.

A SONNET, BY WILLIAM WORDSWORTH.

The vestal priestess of a Sisterhood
Who knew no self, and whom the selfish scorn—
She seeks a wilderness of weed and thorn,
And, undiverted from her blessed mood
By keen reproach or blind ingratitude,
A wreath she twines of blossoms lowly born—
An amaranthine crown of flowers forlorn,
And hangs her garland on the Holy Rood.
Sister of Mercy! bravely hast thou won,
From men who winnow Charity from Faith,
The pharisaic sneer that treats as dross
The works by Faith ordained. Pursue thy path,
Till, at the last, thou hear the voice—"Well done,
Thou good and faithful servant of the Cross."

Ambleside, February 22. *London Guardian.*

Selected Matter.

From the English Churchman

Gorham, Clerk, vs. the Bishop of Exeter.

(Concluded.)

Arches Court, Thursday, Aug. 1.

With regard to an observation which had been made, that the Burial Service was to be interpreted hypothetically, the Court did not see that any argument could be drawn from that. A charitable hope was (as we understood) necessarily connected with such an office. As respects a remark that "assent and consent" are merely given to the "use" of the Prayer Book by the clergy—and that the Articles are not to be construed by the Formularies—the Court considered that "assent and consent to use" implied an acknowledgment of its truth.

Another argument upon which Mr. Gorham's counsel had dwelt at great length was, that the Reformers held the opinions of Calvin, and that, consequently, they could not intend that the Formularies which they drew up should be so strictly interpreted as to convey the notion that all are regenerated in baptism. The assertion that Cranmer had never changed his opinions on baptism had been successfully replied to by Mr. Gorham's counsel. Having been brought up a Roman Catholic he must necessarily (?) have changed his opinions on that subject. That the Reformers embraced all the doctrines of Calvin might be doubted, although it could not be denied that Calvinism made great progress in this country at that time. Did the Reformers hold the doctrines of Predestination, Election, Reprobation, and Final Perseverance, as Calvin did? As a proof of their Calvinism, counsel had adduced the opinions of their associates—Peter Martyr, and Martin Bucer. The learned counsel said that, so far as Predestination and Election were concerned, the 17th Article of the Church determined the question. Now that article recited that—

"Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, He hath constantly decreed by His counsel, secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels made to honor."

But, instead of going on to say that this was an Article of Faith, it stated that—

"As the godly consideration of predestination and our election in Christ is full, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, &c., so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination is a most dangerous downfall, whereby the devil doth thrust them either into desperation or into wretchlessness of most unclean living, no less perilous than desperation. Furthermore, we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture, and, in our doings, that will of God is to be followed which we have expressly declared unto us in the Word of God."

So that, we see, they assert nothing with regard to the doctrine of predestination and election. The question here is left open; the Reformers declare nothing; they do not declare it to be an Article of Faith, but leave the matter undecided. I think, if they had intended to settle the matter, they would have expressed themselves in terms in which there could have been no doubt. They could not, I apprehend, have been ignorant of words to express their meaning. To what extent, then, were the doctrines of Calvin taken? Were they taken to the extent that they were held by Bishop Hopkins? [or Hooper?] He says:

"God promises pardon and remission of sins to all that believe and repent, but He promises grace to believe and repent only to those whom, by his absolute covenant, he is engaged to lead to grace and repentance."

Did Ridley, and Latimer, and Cranmer, go so far as this? Or, did they go to the same extent as the Synod of Dort? In the 5th Article of the Synod of Dort is this statement:

"*Secundum quod decretum electorum corda, quantumvis dura, gratiose emollit, et ad credendum inflectit, non-electos ante justo judicio suæ malitiæ, et duritiæ relinquit.*" "There are certain persons of the elect, whose hearts are to be softened and turned to the true faith, but those who are not among the number of the elect are to be left to their own wickedness and hardness of heart."

Was that the doctrine of Cranmer, or Latimer, or Ridley? Then, again, in the 7th Article of the Synod of Dort:

"Est autem electio immutabile Dei propositum, quo ante jacta mundi fundamenta e universo genere humano, ex primæva integritate in peccatum et exilium sua culpa prolapso, secundum liberrimum voluntatis suæ beneplacitum ex mera gratia, certam quorundam hominum multitudinem, aliis nec meliorum, nec digniorum, sed in communi miseria cum aliis jacentum, ad salutem elegit in Christo," &c.

These are the doctrines of Calvin, as set forth in his "Institutes."

Could Cranmer, Ridley, and Latimer, have held these sentiments, and yet drawn up services which declare that ALL children are to be baptised, and that if they die before they commit actual sin, it is certain by God's Word that they are undoubtedly saved?

But, with regard to the position of the learned counsel, that the Reformers were Calvinists, and that, therefore, their deliberations must be taken in a Calvinistic sense—that you must not give the words their general meaning, but must consider that they were speaking only of those who were the elect, to whom alone the grace of repentance and faith could be extended; I apprehend that this is not only applicable to the baptismal service, but it strikes at the root of all the services; for, if the doctrines of election, and predestination, and reprobation, are the faith of the Church, what necessity is there for prayer? What encouragement is there for a person to learn the will of God if he is assured that long before his birth his fate is determined, by the irrevocable decree of God, either for eternal happiness or eternal misery? Again, when it is said that God has promised forgiveness of sins to all which truly repent, is that statement to be limited to those who are among the elect, who alone are to have grace and repentance? This appears to me to be a contradiction to the whole structure of our Common Prayer, the whole drift of which is to encourage faith and repentance, with the hope of forgiveness of sins. "If the wicked man turneth away from his wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive." And yet, according to this doctrine of predestination, the wicked man cannot turn away from his sins—cannot repent of what he has done, because he is not of the number of the elect! Then, in the absolution, at the commencement of the service, it is said—"He pardoneth and absolveth all them that truly repent, and unfeignedly believe His Holy Gospel." And so in all the other services, which are of universal application to all who truly repent; not confining its privileges to those who are among the number of the elect, whose fate was fixed and determined, and that long before they came into existence.

The Reformers may have privately held some of the doctrines of Calvin; but the question is, have they put his peculiar doctrine into our public services. I answer, most decidedly not.

As to the 17th Article, it is admitted on all hands not to have determined the question; so that if persons do persist in alleging that election, predestination, and reprobation were held by the Reformers, it is certain that they have not connectedly, as a body, expressed their decided opinions upon it. So that their evidence is to be regarded merely as that of private individuals, no doubt most eminent men—men eminent for their learning, their piety, and their knowledge of the Scriptures; and if the Court were now to set about erecting a new standard of faith for itself and for the Church, undoubtedly the opinions of these persons would weigh most solemnly with the Court, and the Court would pay most decided attention to all that has been said by all these persons whose writings were cited by the learned counsel. It is, however, admitted, on the other hand, that there are persons of great weight, learning, and authority, who differ in opinion from those learned and pious writers to whom the learned counsel adverted. What, then, is to determine the question? The method is, not to enter on a question as to the comparative weight of these persons, not to examine their writings in order to find out certain passages which may not entirely agree with those quoted by the learned counsel. I believe the learned counsel did candidly acknowledge that there were several instances in which various passages in the same person's writings could not be made to agree with each other, and every one must be aware of this. The Court would be left in the greatest difficulty in the world if it were left to determine upon isolated passages, selected from these various authors, in order to establish the doctrine of election and predestination as the doctrine of the Church. There are undoubtedly, very high authorities which go to express their opinions on this subject. I do not think, however, that Cranmer can be held responsible for all that Martyr and Bucer chose to say and publish. I think there is too much laid upon the shoulders of the Archbishop; but generally he concurred in their sentiments, and he called them in to assist him in the compilation of the Book of Common Prayer. That book is nearly the same as the second book of Edward VI., prepared by Convocation, and established by Act of Parliament of Queen Elizabeth. How could these persons have done this if they believed in the doctrines of Predestination and Election, which doctrines are not contained in the Book of Common Prayer? Up to a certain time it was the opinion of the German Reformers; but Bishop Burnet says, in his "History of the Reformation," speaking of the doctrine of Calvin, which was said to have been the doctrine of the early Reformers—

"The Germans soon saw the ill effects of this doctrine. Luther changed his mind about it, and Melancthon openly wrote against it. And since that time the whole stream of the Lutheran Churches has run the other way. But both Calvin and Bucer were still for maintaining the doctrine of these decrees, only they warned the people not to think much of them, since they were secrets which men could not penetrate into."

This seems to me to be a good reason why they did not proclaim the doctrine as a rule of faith for the Church of England, but left the subject entirely open. It may, also, be admitted that in the latter part of the reign of Elizabeth, the doctrines of Calvin had obtained a much stronger hold upon the minds of the people of this country than they had done previously, and that many eminent persons might be referred to who had embraced this doctrine of predestination and election; but then it must be recollected, that the Articles of 1562 were the same in fact and substance, though with some verbal alterations, as the Articles of 1552. Upon this doctrine of baptism, I apprehend, there is nothing upon which they disagree. Afterwards there was an alteration made, for in one of the Articles there was a declaration of the Church with respect to the salvation of infants who are baptised, and who die before they have committed actual sin. That was afterwards inserted at the conclusion of the Service for the Public Baptism of Infants; but what I wish more particularly to allude to is this, that at the end of the clause to which I have referred, the words "and not else," were added in 1536. The interpretation was, that if children were baptised and died without committing actual sin, they were saved, but not else. However the damnatory clause (if so it may be termed,) was left out, and it is consequently not now the doctrine of the Church of England, that baptism is absolutely necessary to salvation. The opinions of many of the authorities to which the learned counsel referred went to show, that it was not the want of the sacrament that would deprive the person of its benefit, but the neglect and contempt of it: where it could be had it ought to be had, it must be had.

It has been argued that the Reformers being Calvinists, the doctrines of the Church, as drawn up, and sanctioned by them, must be Calvinistical. Then let it be shewn how far Calvinism is embodied in the public acts of the Church. The private opinions of the Reformers cannot be examined and decided by the Court. The Court must see what they say in the Public Services of the Church. The Court must look at the public acts of the body, not at the private opinions of individuals.

Now, I have said that in the latter part of Queen Elizabeth's reign Calvinistic doctrines had taken strong possession of the minds of the people of this country. We know that between the reign of Edward VI. and the accession of Queen Elizabeth, in the reign of Queen Mary, a large multitude of Protestants went into Germany and came into communication with the German Reformers, and imbibed their principles to a certain degree during their residence there, and undoubtedly they did thus obtain some very strong impressions in favor of the doctrines of Calvin. But still, these doctrines were not received here generally in 1562, and I think there is quite evidence enough to show, that even though it were true that at the University of Oxford, Calvin's Institutes were put into the hands of the students, yet serious disputes arose at Oxford and Cambridge, in the course of which the writings of Calvin and Beza were not only attacked, but they were the objects of personal invective by a member of the University of Oxford. The University called on him to retract what he had said, but his retractation not being deemed satisfactory they called on Archbishop Whitgift to interfere, which he did, and a retractation was made which the Archbishop thought went too far. Subsequently the Lambeth Articles, which were Calvinistic, were drawn up, but they were rejected at the University, and were soon repressed by command of the Queen; and so little were they known, that King James, on one occasion, enquired what was meant by the Lambeth Articles, evidently having never heard of them. Then a good deal had been said about Rogers, a Calvinist, being Chaplain to Bishop Bancroft, but from an extract (which the learned Judge read) it appeared that the Archbishop did not hold the opinions of his chaplain.

Upon this part of the case, however, I am of opinion that the private opinions of these parties are not to be taken; they have no public bearing and can have no public effect; they can throw no light upon the subject. If the words to be considered were doubtful and ambiguous, and could not be construed by reference to any other of the services of the Church, or by any other of the public acts of the Church, then, indeed, it would be right and proper to advert to the opinions of those persons: but so long as the Articles and Services of the Church are reconcileable, and not only reconcileable, but necessarily consistent with the literal interpretation of the words, we are not at liberty to put any private interpretation upon them.

Now, this will, I think, so far as this Court is concerned, dispose of this question. I protest against going through all the authorities which have been, I admit, very properly cited by the learned counsel; I have not the means of doing so, and I do not see the necessity for it. I contend on the general principle, that even though those learned persons did embrace Calvinistic principles to the extent alleged, those Calvinistic principles embraced by them cannot go to the interpretation of the Articles and Services, which speak for themselves, and require no such assistance, their language being precise and determined.

I am not aware that it is necessary for me to occupy much more time upon the questions which have been raised in this case. The points which have to be decided are—

1. Does the Church of England hold the Doctrine of Baptismal Regeneration in the case of Infants?

2. Does Mr Gorham hold this doctrine?

It is quite clear from the Formularies of the Church, that children do receive spiritual regeneration in baptism. It is also evident, from the whole tenor of his examination, and from his counsel's argument, that Mr. Gorham does *not* hold this doctrine. He asserts that children must receive a "prevenient act of grace" to make them worthy recipients of baptism, otherwise they receive no benefit at their baptism The Bishop of Exeter has consequently shown sufficient cause for refusing to institute Mr. Gorham to the living of Brampford Speke; and therefore his Lordship must be dismissed, and with his costs.

Mr. Bowdler (Proctor to Mr. Gorham)—I beg to give notice that an appeal will be immediately entered against the decision of the Court.

Sir H. J. Fust—Of course I expected that there would be an appeal, or I should have called to my assistance the Chancellor of the Diocese (Dr. Lushington) to have acted as my Assessor; for I feel that so important a case is too much for the decision of a single individual, seeing the bearing that it may have upon the interests and welfare of the Church.

From the London Guardian.

The Judgment in the Arches Court.

No one can fail to observe the peculiar position into which a certain party in the Church have put themselves by Sir Herbert Jenner Fust's judgment. That judgment, of course, contains nothing new as to the doctrine of the Church; it simply asserts for her what every person who has eyes must see she asserts for herself; and it neither weakens nor strengthens the evidence on that side. But the party who have put themselves in opposition to this doctrine are certainly put into an awkward position by it. Three or four years ago, and who so strong as they were for enforcing the literal and grammatical meaning of words. Then all explanation was in itself dishonesty, and all scruple was evasion; then they were plain men, straight-forward men, who simply demanded words to be taken in their obvious signification, and took their stand upon the broad basis of literal and simple acceptance of the Church's statements. Now, what is their position? That of men struggling, by every far-fetched explanation and qualification they can bring together, against as plain and obvious a statement of doctrine in the Church's formularies as words can express and grammar compose.

With respect to the effects of this judgment, we are not inclined ourselves to anticipate any very particular or marked effects from it. First, it will not lead to many secessions. The Archbishop of Canterbury does, indeed, appear to be good-naturedly apprehensive on this head, and to have given the most significant hint he could to Mr. Goode, against that gentleman's withdrawal from the Establishment, by presenting him to a valuable living. If this presentation, however, was dictated by any prescience of the forthcoming judgment in the Arches Court, and the effects it might have upon that school of divines, his Grace may, we think, calm his apprehensions. The school that has so long sustained the baptismal service, will find no great difficulty in sustaining Sir Herbert Jenner Fust's judgment. And, for our part, far be it from us to re-echo the cry that was raised when another set of opinions was under discussion some years ago We remember, indeed, perfectly well who they were; who were at that time for the instantaneous expulsion from the Church's pale of all who had a scruple, or a doubt, in opposition to themselves. But we remember their example only for the purpose of strongly deprecating its imitation. For any clergymen indeed who conscientiously think that the condemnation of the doctrine of baptismal regeneration is a necessary part of the public teaching of every faithful minister of Christ, we see no course left, as honest men, than to retire from a communion which holds that doctrine. But far be it from us to say that every internal objection or scruple on the subject should send a man out of the Church. Every candid theologian will allow that it is a subject eminently suggestive of difficulties, and that, as soon as we get below the surface of theological statements, we wander in the dark.

Again, with respect to the effects of this judgment upon the tone of preaching which goes on in too many of our pulpits, we do not anticipate much. If the baptismal service has not restrained men, no judgment that can be delivered will. Even if particular statements are avoided, others can be used; and no law can impose any other tone and spirit upon a preacher than his own. Something, however, it may possibly effect with respect to relieving conscientious and attached members of our Church from the pain of hearing positive statements perpetually made which are in direct and literal contradiction to the Church's doctrine. The positive persecution which has been endured, year after year, from pulpit discourses, by persons whose faithful and patient spirit would never allow them to diverge a single Sunday from their parish church to avoid it, has not been small. Nay, more, we have known cases ourselves in which the perceived presence of such parts of a congregation in church has obviously served as the actual provocation of such discourses; and where Sunday after Sunday, for years and years, quiet, sensible and intelligent parishioners, have been subjected to unceasing attacks upon their personally-known belief as Churchmen, in discourses inflicted upon them by men, frothy, empty, ignorant, and conceited, whose temper was as ill-composed as their theology, and whose intellects were as contemptible as their indecency was prodigious. It will be something if such preachers can be given to understand that they must, at any rate, abstain from certain actual statements and certain literal contradictions to the doctrine of the Church, even if they say the same thing in other words. It is something to have a phrase or a word guarded and protected; something for a preacher to know that a particular thing must not be said. The consciousness of it may operate, in some degree, upon him as a curb generally; or if it does not generally, still that particular thing is not said. For our own part we object *in toto* to impudence. We object to the impudence of a neighbor in society, and we object to the impudence of a preacher in a pulpit. It is for the interest of all Society, secular and religious, that modesty should flourish. The present judgment will have effected something if it imparts the impression to some of our pulpit divines, that they really cannot say anything and everything that they like. It would be too sanguine to hope that they would leave those subjects on which they feel at variance with the Church; the sacrifice would be too much to expect. But let them, at any rate, be more tempered, and more considerate, to those members of their congregation who differ from them when they touch upon these subjects. Let furious and wild tautology pause. Let Irish eloquence check itself. Let preachers think for a moment of what Church they are ministers before they speak. The reflection can do them no harm, and it may possibly suggest to some of them that it is as useful, after all, for a preacher to exhort his flock to turn their baptismal privileges to account, as it is to be perpetually telling them, every sermon, that they have none, and that baptism does nothing, and is nothing to them.

Communications.

For the Churchman.

Catholic System.

Mr. Editor.—A paper called the '*Independent*' is published in the city of New York, under the patronage of the Congregationalists, and edited by some of their Ministers. The author of the following extract, though he cannot reconcile "facts," as he thinks, with this "system," yet has the honesty to give us his views, as will be seen in the annexed eloquent extract. How much more creditable to the candor, charity and honesty of this writer, is the spirit of the annexed, than that of many writers in some of our "Church" newspapers, who cannot, or will not, comprehend the great chain of truth here so admirably set forth. VERUS.

"HISTORICAL PRELACY."

"The historical argument rightly interpreted, is always conclusive. 'An argument,' some one has said, 'may always be met by an opposite argument; but a fact can never be broken by a contrary fact.' The history of a system, when fully investigated, establishes its character. This is in truth but a single application of the universal principle affirmed by our Saviour: 'By their fruits ye shall know them.'

"It may be safely said that there is no religious system which urges such lofty claims on the regard of men, which challenges for itself such reverence, for its intrinsic excellence and its fitness to benefit the race, as does the system styled Catholic by its friends and adherents; the system of Prelacy, in its higher development. It holds to the special presence of Christ, as a Spiritual Power and Life, in the Apostles and in all their successors. His mission was, according to it, to introduce into the world the Life of God, lost in the Fall; to incorporate this with the life and nature of man, and thus to rectify the depravity of that nature—to remove man's ignorance, and dispel his guilt, and make him in truth a son of God. This Life, thus communicated originally to the Apostles, and after them to their successors, is transmitted by them to others through the sacraments, in which Christ is specially and physically present; and of it all become partakers, who by the reception of these sacraments become members of His Body. They receive in their souls, by the energy of God acting in inseparable connection with these means appointed by Himself, His Spirit and Life. Grace restores in them what Sin had ruined. They are thenceforth the heirs of God; the very members incorporate of Christ: with the new Jerusalem before them, and the myriads of the angels for their guardians and friends. The unity of the Faith throughout the Church, the perfect sanctification of all its members, are claimed to be secured on this system as they are not conceivably on any other; the goodness and love of God to be manifested by it, and the work of the Saviour to be shown in its grandeur.

"The system has many attractive features. It is by no means so vulnerable to assault as some have supposed. With the modifications and explanations urged by its advocates, and which we cannot in justice refuse to accept, it would be difficult perhaps to convict them of any defect in logical consistency, or of any want of reverence for the Scriptures. And it is not to be wondered at that minds of a high and spiritual order, minds infinitely above being moved by the foolishness of robes, and surplices, and chanted responses, minds that stand among the noblest of their kind, should be captivated by it. . .

"We have been led to these thoughts by reading a late number of the '*Christian Remembrancer*'—the organ of the "Catholic" party in the Anglican communion. The elegant and profound scholarship of some of its writers, their genial and hearty style, their elevated tone of spiritual and Christian feeling, might well fascinate almost any mind, before which the demonstration of FACTS did not rear itself up as a bulwark of brass against their argument."

For the Churchman.

MR. EDITOR:—I have waited with much impatience for the appearance, from some quarter, of such an extended notice of the recent work entitled "Lady Alice" as would at once set it in its true light before the community, and contain an emphatic disavowal of its claim to be called a Church book. The circumstances of its publication—first as an American reprint of an English work, then discovered to be of cis-atlantic authorship, the cleverness displayed in the work itself, and lastly, its guise as a Church book, which has given it a passport to circles whither, without such aid, it would scarcely have found its way—all these circumstances have combined to give to the work a currency which, in my view, is as perilous to the cause of virtue as to the right apprehension of sound Church principles.

I have seen the book exposed for sale upon the counters of our Church book-stores, side by side with "Hawkstone," "Laneton Parsonage," "Margaret Percival," and others of a like character: books, whose pure and gentle influence has done so much towards banishing prejudice from the minds, and attracting the hearts of those who have viewed the Church with distrust, and her massive and beautiful, though faintly understood system, with cold indifference. The contact is profanation; and I am compelled by every consideration of duty to the Church, both to her doctrines and principles, and to the restraints and safeguards which she throws around social society and private virtue, to seek to tear away the flimsy disguise, by virtue of which, a book reeking with licentiousness and impurity, is eluding the vigilance of parents, and finding its way into all classes of society to sap the foundations of virtue by familiarizing the mind with scenes of vice. I would earnestly deprecate, in the name of all that is good, pure, and true, any association of the book in question with those before mentioned, with which it has no sympathy, either of purpose or influence.

It is possible that the author had a purpose in the book beyond the vain desire to see himself in the new character of a novelist. Nay! it is possible that the purpose was a good one; but if a good purpose be conceded, the execution is so wofully bad, that the author might almost as well, for his reputation's sake, have confessedly and deliberately written a licentious book, for then he could, at least, fairly claim the merit of consistency, which upon an opposite supposition, is sadly wanting in his work We are somewhat forced to speculation upon the author's possible aim in the construction of his work, since there is none clearly indicated either in the book itself or in the preface, where it is natural to look for such explanation. Both are ambiguous on this point, which obscurity was probably caused by the author's having written the preface last, and the necessity of fitting it to the book, so that no incongruity might appear. By the preface we are referred to the work with a remark upon the bad taste of exposing before hand the plot and aim, and a half-implied promise that we shall be startled by the novelty of some of the developments—a promise that might with safety have been explicitly made. To the work we address ourselves, and pursue it to "Finis," when, nearly as much in the dark as at first as to any definiteness of aim in the author's mind, we have recourse again to the preface, where we are again referred to the book—as in a dictionary we are tossed between two synonymes for information upon the meaning of either. But as the preface is the clearest of the two, let us see what light is shed upon the work. First, then, we are *not* told that the book has any such aim as a clear and forcible inculcation of sound Church principles; an attractive exhibition of the Church system in all its beauty and perfection, such as might quicken the love and kindle the enthusiasm of his children or win the hearts of those without her pale; no such object as this is proposed. Thus far we find nothing to entitle the book to a place in the Churchman's library.

But in the course of the work, we have occasional descriptions of ceremonial and exposition—not very clear—of doctrine, which are given out as Anglican, but which have so few points of difference from the Roman Church, as to be quite unperceived by the great majority of those who might look into the book for such instruction concerning the Church as is afforded by the class of works above mentioned. Those in our Church whose opinions and feelings make the nearest approach to sympathy with the Roman Church, yet who feel themselves separated from her by impassible obstacles, will, in proportion as they are governed by a wise discretion and sincere love for the Church, be scrupulous in defining and fearless in stating those obstacles which must ever, until Rome removes them, bar a closer union. The reason for this prudent care, is evident enough in the half-blind ignorance which mistakes the verge of truth for a post of danger. It is there where her noblest pioneers and most fearless defenders will ever be found, seeking to extend her dominions and forbidding the encroachment of error, though weak-brained youths *do* sometimes wander thither and get so dizzy as to lose their foothold of safety. It is the want of this care and clearness in defining the limits of its Anglicanism, that constitutes one of the chief dangers of "Lady Alice." Nay! passages occur not unfrequently in the work where the unwary—certainly the prejudiced reader—is tempted to lose sight altogether of the distnctions that are in other places but faintly marked. Witness the following extract; the language is addressed to Lady Alice: "You don't scruple to pass as 'a Roman Catholic, and, for my part, I can't 'see how you differ from one. You confess; you 'believe in the intercession of the Saints, and think 'it pious to invoke them; you adopt *all* their 'customs; provided they will give you absolution 'and communion; you agree never to be present 'at any other worship than the Roman." To all of which Lady Alice excepts nothing. The author has certainly presented in his book a very Romish phase of the Anglican Church, and one that will scarcely pass current in this country for a mere resemblance. When therefore a conversion from a mild and lukewarm Romanism to the author's Anglicanism is proposed, it is managed, as might be expected, with great facility. The hero of the book, who is the convert, is urged to the step by the knowledge that it will remove the only obstacle to his union with Alice, and the acquisition of her immense fortune; an incentive powerful enough, it might be thought, to lend plausibility and weight to every argument which he discovers to make his Romish footing untenable. After pursuing an investigation, in which he addresses himself with great alacrity upon seeing in it a very possible road to Alice's hand and fortune, and the solution of doubts that now trouble him for the first time, and during which he is supposed to have explored, or rather devoured and digested in an incredibly short time, huge folios of divinity and ecclesiastical lore, he discovers in the "law of Christian Charity," (!) an all-sufficient warrant for his transition. Then in communicating his decision to a reverend friend, he accompanies it with remarks upon the manifold defects of the new system into which he enters, all of which, however, his comprehensive "charity" manages to get over, aided by the hope of correcting the faults of his new mother. In short, the whole thing would be very clever as a burlesque, but when it is set forth as an exemplification of the truth "that" (says the preface) "virtuous self-control, resistance to selfish and 'mean desires, etc." (?) "—moral goodness and 'purity, in short—are what really fit the intel'lect for the discovery of truth," the author's text and sermon are found to be sadly out of joint and miserably fail to illustrate each other. What unskillful management to crowd the mind and heart of the proposed convert with every motive that could move his passions, sway his feelings, and warp his judgment and then suppose him with candid and unbiassed mind to reach conclusions upon slight differences of two religious creeds, and make a decision to which every one of those motives was urging him with all the force they could derive from his ambitious and susceptible nature! It is to suppose him utterly free from the infirmities of human nature, which at other times he is not—far from it, and to use most unbounded licence. And then the preface says, "If the conviction to which the hero of this tale 'arrived *had been* the true one, it is such a char'acter as he is described, who *ought* to have ar'rived at it;" which means, I take it, that since the conclusion was a right one and the hero *ought* to have arrived at it, it was indifferent whether he was left to seek it by his unaided force of character and subtlety of intellect, thereby also illustrating the power of the truth he was made to discover, or unanswerably driven to it by a host of powerful incentives. The conversion is effected and the hero's mind discharged of doubts and difficulties that had never troubled him or had birth—so far as we are informed—until love and ambition called them into existence. It would be easy to fancy the book the offspring of crafty Jesuitism, sent forth with the design of presenting a false view of the Anglo-Catholic Church, and passing lightly over the few features that are left to distinguish it from the Romish Church; of describing with a covert purpose, a Cult as used in the "privileged chapels," containing all the customs and practices of the Roman worship, and as the only realization out of the Romish communion of that "divine idea of visible and audible worship, which gathered the thoughts of Israel around the ancient temple;" accompanying this with expressions of contempt for that sublime ritual with which the Church of England worships the King of Kings' and characterizing it as "the most human of all human inventions in religion," and its use in the English Cathedrals as "performances": lastly, of insidiously mixing up all this with the doctrines and practice of a licentious philosophy, as though it were the mission of the Church to restore the primitive purity and innocence of Paradise by loosening the restraints and pulling down the barriers with which virtue has surrounded herself. But alas! this is not a secret attack of an open enemy of the Church, but the unfilial and shameless work of a recreant son. My zeal for the Church, and anxiety to enter an earnest protest against the book in question, as affording any fair or unfriendly exhibition of her doctrines, practices, or system, has led me to dwell longer than I had intended upon this phase of the book.

I cannot in justice to the cause of virtue or to my own feelings, conclude this article without noticing, as briefly as possible, the loose and vile phylosophy scattered throughout the book, and such notice is no less required by duty to the Church which is so outraged by being mixed up with so much questionable morality.

Here again we are driven to conjecture concerning the author's aim in the work. Fairness would compel us to consider whether the design might not have been to rebuke and banish that excessive prudery and false modesty which is so immodest and repulsive in society, and to substitute the fearless unsuspicion of self conscious virtue. But to entertain such a supposition with the book before us, would demand all the charity and more, than is placed in the soul of the hero of the tale. Nor indeed is it countenanced by anything we can gather from the work as indicating such a design. It appears from what can be gleaned from the enigmatical and boldly written preface, that the book must be judged "as half an allegory—not as a tale of real life." Further, "Poetry, and *every* art, while it does 'not ignore the actual state of the world alto'gether, must, if it would not abdicate" (!) "its 'office, treat its main figure, as if Paradise had 'not been forfeited, and human nature still were 'all radiant with its first glory." Here, then, is the key to the half allegory. We are to bear in mind human nature as it was and as it is, and thus be enabled to explain the difficult morality of the book, and excuse the frailties and licence of its personages. Let us try a solution of the allegory in one or two points. Suppose our new Una to represent Eve; she wakes from the insensibility produced by her cold bath, as Eve rom non-existence; she beholds bending over her the author of her new life, who has given for it, not a rib, but the risk of his own. The new Adam's soul is ravished with the beauty of his Eve, which the author has displayed to us through no thicker veil than the web-like and "clinging garment" that robes her, and this paradisiacal loveliness as well as the new Adam's ideal beauty, are set forth in a grandiloquently verbose prose imitation of Milton, and with an assumption of his licence. Nor must it be thought a stain upon Clifford's spotless honor (to leave allegory) or inconsistent with his elevated character if he kisses the defenceless cheek of Alice, nor weak, nor indelicate, when he offers his assistance at her toilette. Certainly we have both views of human nature presented in this opening scene, which the prurient imagination of the writer has rendered quite vivid enough for the most exacting. To take up the allegory at another point. Alice having already tasted of the forbidden fruit of Anglo-Catholic orthodoxy, tempts Clifford with it in an interview, in the course of which she finds it necessary to be very explicit upon the difficulties his resistance would put in the way of their union. He yields, tastes the fruit of knowledge; finds it not so palatable as Alice, yet enough so for his purpose, and he is forthwith driven from his Romish Paradise sighing regrets, but beholds the angel of "Charity" placed at its entrance to bar his return: so he determines to make the best of his new lot; to root out the weeds from his new Eden, and plant there some paradisiacal flowers to console him for the beauties he has forfeited.

I am tempted to pursue the fancied allegory and show how he loses his Eve, and fails, when they meet again to recognize her in her new figleaf costume, until by a happy intrusion into her bower, he surprises her without such disguise, and thereupon refuses (not indelicately, of course,) to lose sight of her again. But I forbear, from a reluctance to reproduce, even for a good purpose, the indecencies of the book. The ingenuity displayed in bringing together in one book so many glowing pictures of primeval innocence and purity in the 19th century, evinces a prurient fancy truly remarkable. We might be tempted to forget at times the fall of our first parents, but for the very disproportioned account of the weakness and frailty of modern human nature at the same time exhibited. But then the writer "does not ignore the actual state of the world altogether," and we must take the impure with the chaste.

I have said that an unreserved charity might attribute a virtuous intent to the book; but then, again, the cause of virtue is so fatally managed that she might well pray to be delivered from such advocacy. The pernicious morality found in the work is not rendered any more attractive by the style of meretricious tinsel in which it is dressed, so little above the cloudy rhetoric of school-boy grandiloquence. But it is not my purpose to make literary strictures upon the book, or seek to expose its suicidal faults as a literary performance. This article has originated from no ill-feeling to the author of the book, of whom I have lost sight as far as possible, and considered only the book itself in the light of its unhappy connection with the Church. I have written with the single desire and hope of disabusing the public mind of the notion that "Lady Alice" is an accredited or sanctioned illustration of the principles, practices, or system of our Church; in short, of dissociating it from those which we are accustomed to call "Church books," with which it has no claim whatever to be classed. The literary fate of the work I cheerfully leave to its own merits and to abler pens. If my attempt shall have no other good result than to call forth abler defences of the Church against such hurtful influence, and more eloquent vindication of her purity, I shall rest content. With apologies for the unexpected length of this notice, I leave the subject.

ALEXIS.

For the Churchman.

Interior Decoration of Churches.

MR. EDITOR.—There is no point connected with church building, which generally gives more trouble to those concerned therein, than the method to be adopted to decorate the interior. We have advanced beyond deceptive stone work, and feel that something more than bare walls of colored plaster, is required to produce the solemnity and instructive beauty befitting God's house.

Paintings are often objectionable and generally too expensive a decoration to be obtained. What is to be done? Inscribe the walls with texts, and at intervals, add emblems of our faith, which can be executed at a less cost, and offend weak consciences far less than the representations of the scenes of mysteries they typify. I have lately seen a church decorated in the manner I suggest, and the effect was so pleasing to myself, that a description of the building may not be without its good effect upon others.

The edifice is in Fredericktown in the province of New Brunswick, and has been recently erected by the Bishop of that Diocese, who personally, without the assistance of any Architect, superintended this branch of the interior decoration. At present the nave is but partially done, the chancel only is completed. The Te Deum is written under the window of the nave, and forms a stringcourse or continuous belting which entirely surrounds the building. Between each window is an emblem painted in the rich heraldic colors of the middle ages; these are executed on zinc, and fastened to the walls; above and beneath them are to be inscribed short texts. Over the chancel screen and encircling the archway is the text, "Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." On the north wall of the chancel are the texts—"Christ is risen from the dead and become the first fruits of them that sleep." "I will redeem them from death, I will ransom them from the power of the grave." "O, death, I will be thy plague; O, grave, I will be thy destruction." "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve Him day and night in His temple, and He that sitteth on the throne shall dwell among them." Combined with these texts are the emblems, "Agnus Dei," the symbols of the four Evangelists in a cross with I. H. S. at the intersection of its arms, and "The Pelican in her piety," or nursing her young with her blood.

On the south wall is inscribed, "Christ being raised from the dead dieth no more, death hath no more dominion over Him." "It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body." They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat; for the Lamb, which is in the midst of the throne, shall feed them and shall lead them to living fountains of water, and God shall wipe away all tears from their eyes."

Near the altar are the words, "Lord, ever more give us this bread." The emblems on this side are angels supporting the sacred name, I. H. C., and the triangles intersecting, telling of the Trinity. It will be observed that all the texts have reference to the future state, and the Christian victory over death. The chancel which symbolizes the Church Triumphant, is thus made to speak consolation to the mourner, and its archway deeply significant of death itself, as the portal through which we all must pass, has a halo of peace surrounding it, exhibiting the grave as robbed of half its gloom and all its terrors.

The writing is in *legible* old English, the capital letters being in red and blue, the plain characters in black, and the Holy names illuminated, as was done in the olden time. The surface of the chancel walls are also diapered or stenciled, where not covered with writing.

This style of decoration is by no means expensive. In the church we have described, the Te Deum, which entirely surrounds the nave, cost only 20 dollars, and so simple is it, that with but little practice, any ordinary workman can be proficient in the art.

I trust the above may not be altogether uninteresting to some of your readers. F. W.

156 BROADWAY, N. Y., Sept. 3d, 1849.

For the Churchman.

THE discipline and probation under which man is placed, in things pertaining to his spiritual and eternal good, is strongly marked in the union which God has established between the outward and visible, and the inward and spiritual, in the devotion and duty to Himself, which he requires. From the beginning of the world, the two have been inseparably connected. The Bible knows of no true faith and piety which is not closely interwoven with the principles that regulate the understanding, and the affections that warm and animate the heart, and does not at the same time manifest its energy in the outward acts and exercises of love to God and man.

But, in this, as in every thing else, the Christian's duty and danger go together. If his heart is not thoroughly subdued to the will of God and meekly and entirely subjected to the influences of the Holy Ghost; if he is not a truly spiritual man, exercising, on his religion, not the natural, but the changed and renewed heart, he, is in danger of superseding the righteousness of true faith by his own righteousness—of allowing himself to sever from each other, in his estimate and adoption, the outward and visible, from the inward and spiritual, in religion; as if they can be separated without infringing the laws and appointments of God. The Bible teaches, from one end of it to the other—and the Catholic Church, as its witness and keeper, hath uniformly testified the same—that both must go together, in the faith and obedience of the Gospel. That precious system does not exist in its genuineness and integrity, where the two are not united. He is not a true Christian who rests in the outward signs and forms, and is deficient in the spirit and power, of religion; nor he who, whatever may be his faith, his feelings, his mental frames, his spiritual tastes, his experience, his assurance, neglects the outward ways of God's laws, and works of his commandments; nor he who, whatever his morality and social virtue, is a stranger to the living faith and devout affections of the Gospel, and forms his es timate, and regulates his adoption, of religion, in independence of the sacraments and ordinances of the Church, and of the acts and exercises of evangelical piety.

There is anti-sacramental—essentially an anti-Christian—spirit abroad, which opposes the Gospel of Christ, and is the more dangerous to the souls of men, because often connected with professions of peculiar piety, and of especial proficiency in evangelical knowledge. It takes away from the words of the book of God what they teach of the one Church, visible and spiritual; obvious in organization and required modes of profession and duty, and mystical in the high and heavenly operations for which the Holy Ghost gives its life and energy; and fitted, in this its two-fold character, for that religion which is due to the one God of Nature and of Grace, from man, in his mysteriously combined physical and spiritual constitution, and according to which his body becomes a member of Christ,[*] and is therefore to be presented a living sacrifice, holy, acceptable to God, which is his reasonable service; so that the true worshipper shall glorify God in his body and in his spirit, which are God's.[†] Instead of this true Church of the Gospel, the system now in view substitutes the theory of two Churches here upon earth. That to which it presumes to limit the high and holy character of being the medium of communication between God and men, of the exercise of our faith in Him, and of the imparting to us of His justification, grace and salvation, through His covenant in Jesus Christ, and thus of giving us an interest in the great and precious promises of the Gospel it represents as invisible, as a union of souls only, entered by a mere mental act of most uncertain character, regulated by every one's private judgment of what is truth and right, called faith. This, indeed, is considered not merely a regeneration into a state in which salvation is placed within reach, and to be worked out; or the commencement of a life which the individual is to guard, and nourish, and regulate for heaven; but the passage to an assured and indefeasible salvation—a certainty that, without agency or responsibility on his part, heaven will be his, because, from the period of this his supposed new-birth into a state of justification by faith, the righteousness of Christ is so made his, that himself is, strictly speaking, not regarded by God; his sins and imperfections, past, present, and to come, are as if they never were, are not, and never will be; and he is dealt with as if he were Christ himself—a being possessed of perfect and meritorious righteousness.

This tradition of men makes void all those commandments and ordinances of the Lord which give to the Church, as an outward and visible means, channel and pledge of inward and spiritual grace, the character imputed to it in the Bible; and represents that Church to which were committed the ministry, and the sacraments, and the oracles of God; and to which, according to the evangelical view of its ministry and sacraments, when truly conformed to those oracles—their divinely constituted nature, and their divinely infused energy—pertain "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," as all these were advanced by the Gospel to their most spiritual and heavenly character:—this tradition of men represents that Church as a mere external organization, having no necessary connection with the faith in the exercise of which we are accounted righteous before God, for the merit of our Lord and Saviour Jesus Christ; and a mere system of formal observances; having about as much value as other reasonable measures for stirring up devout affection, and provoking to good works; but by no means essential; and only so far a man's duty as he thinks it to be for his good.

The Holy Catholic Church has not so learned Christ. Let her members beware how they give heed to teachings so alien from the truth as it is in Jesus, and so dangerous, from its acceptableness to the pride and vanity of the natural heart. These are gratified by a religious system which gives large range to private judgment, and individual taste, feeling, and fancy, rather than binds to specific duties and services, to be followed implicitly because they are ordained, and ordained as means and instruments of spiritual good, in a mysterious way, passing man's understanding: just as the spiritual indifference, and indolence, and carnality of the same natural heart loves to rest in the forms while denying the power of godliness. From all such the good Christian must turn away. Studying with a meek and docile spirit the Word of God, unbiassed by human theories, and laying aside the traditions of men, he will find that the Church is right, and in accordance with the Bible, when she declares that the outward and visible signs and forms of the sacraments are very means and pledges of inward and spiritual grace; that men are made, in Baptism, members of Christ, children of God, and inheritors of the kingdom of heaven; that every baptized person is regenerate and grafted into the body of Christ's Church; that the Sacraments are generally *necessary to salvation*; that there is a *great necessity* for Baptism, where it can be had; that men are called and bidden to the Lord's supper by *God himself*; that by withdrawing themselves from it, *they provoke God's indignation against them*; that, *as they love their own salvation*, they must be partakers of the Holy Communion; that, if they neglect to be so, their ingratitude to God is great, and sore punishment hangeth over their heads for the same; and that the due receiving of the holy mysteries of the altar is God's own feeding them with the spiritual food of the most precious Body and Blood of His Son, our Saviour Jesus Christ; and His assuring them that they are very members incorporate in the mystical body of His Son, which is the blessed company of all faithful people; and are also heirs through hope of His everlasting kingdom, by the merits of the most precious death and passion of His dear Son.

If these things are so, then truly the Sacraments are of the essence of the Gospel, as it is given for man's direction in the true faith in Christ in working out his salvation, and of making his Christian calling and election sure; and therefore the same is true of the Church to which the sacraments are given, and all that in her is according to the will of God for the due ministration and reception of the sacraments, and the carrying on of that work of grace whereof they are the great means and pledges; and also of the ministry which God hath set in that Church, as His ministry of reconciliation with man through the blood of the everlasting covenant. But if these things are not so, if such is not the doctrine of Christ, then is all this teaching anti-Christian. To judge rightly in this momentous alternative, let the Christian search the Scriptures. This done, with an unprejudiced mind, an honest heart, and sincere prayer for divine illumination and guidance, and the Church has nothing to fear. Her clear and strong views of the ministry and sacraments, the principles connected with them, the divine character infused into them, and the duties which these involve, will be found to be of God

B. T. O.

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[*] 1 Corinthians, vi., 15.

[†] Rom. xii., 1.

[‡] 1 Cor. vi. 20.

From the Episcopal Recorder.

MESSRS. EDITORS,—Permit me to call your attention, and that of some of our brethren, to an inconsistency which has been the ground of some comment.

In the Apostle's Creed we find the article, "He descended into hell." The *rubric* before the creed allows the omission of these words to Churches so desire. But ought we, especially ought any single minister to make use of the permission? I speak not now, as I might well do, of the danger of errors respecting the true nature of the only Mediator between God and man, against one of which that article is understood to have been originally the caution and protest. But something else presents itself forcibly to my mind. It may be well enough, perhaps, for those to avail themselves of the permission of the rubric, who are for adding something to the *one rule of faith*, and who delight to exalt the *Liturgy*, with its *rubrics*, above the Thirty-nine Articles. But can it be right for others? How can one who adheres strictly to that safe Protestant principle, that the Bible is *the rule of faith*, hear the inspired Apostle (in Acts ii.) say, after the inspired Psalmist, of Christ, that "His soul was not left in hell," and then omit to say as much himself in the profession of his belief? How strange it must be to hear the minister, on Easter evening, say the thing out of Holy Scripture in the second lesson, and, immediately after, refuse to say it in the Creed! This, I understand, *has* been heard, and commented upon.

Or again, how can one who pays proper respect to the Articles, read, in the third Article, "it is TO BE BELIEVED that *he went down* (*descended* is the same thing) *into hell*," and still, when he says, "I BELIEVE," &c., omit what the Article thus authoritatively declares? Surely, Messrs. Editors, no mere *permission of a rubric* ought to do away with the obligation of the one rule of faith, and of an Article of the Church. Will you not help me to call attention to this matter? Let us cling to *the Rule*. Let us not allow the articles to be slighted, as the manner of some is, in these sad times. And let no such inconsistency as that I have referred to, cause the adversary to triumph over the friends of truth.

NO TRACTARIAN.

Aug. 27, 1849.

THE CHURCHMAN.

New-York, Saturday, September 15, 1849.

Parochial Rights—St Paul's Church, Castleton, S. I.

Having in our former number on this subject laid down the law of the Church applicable to the case, considered the objections alleged against the canonical organization of St. Paul's church, Castleton, which is the *legal* title of the church at Tompkinsville, and shown their utter futility, we proceed now to the discussion of the question whether the contemplated church at New Brighton can be canonically established, without the consent of the Rector of St. Paul's. If that consent is necessary for its canonical establishment and is refused, the parties interested in its organization, cannot proceed with their undertaking according to the law of the Church; and if they persist, the remedies we mentioned in our last, may rigidly be enforced.

By way of bringing up the various points in one brief view, we quote the following opinion of that learned counsellor the late Mr. D. B. Ogden, as much stress is laid on it in Mr. Wotherspoon's pamphlet.

"The first question is, how are we to ascertain what is the Parish of St. Paul's church, Tompkinsville, or how far does its parochial cure extend?

"The whole Island of Staten Island constituted the Parish of St. Andrew's church, Richmond, long before there was any Episcopal church at Tompkinsville. This church of St Paul's, Tompkinsville, was therefore taken out of the parish of St. Andrew's; and it seems to me extraordinary that the Rector of St. Paul's, which was established, if the Rector be right, in direct violation of the Canon, should now upon ground certainly of great doubt, endeavor to enforce this canon, in the case of New Brighton.

"The canon itself shows that the Convention were sensible of the great difficulty in fixing the bounds of a parish. But in this case there is no such difficulty. The church of Tompkinsville is admitted in the Convention by the name of St. Paul's church, Tompkinsville; the Parish, therefore, by its very name, as recognized by the highest authority of the Church, shows its boundary. New Brighton is no part of Tompkinsville, and is not, therefore, included in the parish of St. Paul's church.

"Independent of this consideration, the canon was never intended to prevent the increase of new parishes as the population increased. Trinity church in New York was the only parish church in the city, but the erection of new churches has never been considered a violation of this canon in the city of New York.

"I have no doubt upon the subject. The congregation at New Brighton may proceed in their laudable undertaking, and the clergyman called by them may officiate for them without any violation of the canon.—July 4, 1849."

Now at first sight this may seem all very plain, and very conclusive, but when we examine into it closely, we shall find how true is the proverb, "*Quandoque bonus dormitat Homerus.*"

The Counsel's business is to find out what are the limits of St. Paul's, Tompkinsville, and he first essays to prove it has no limits at all, because the consent of the Rector of St. Andrew's was not asked to its primary formation. This we think has been already pretty well disposed of. Whatever difficulty may have existed at the beginning was afterwards smoothed over, and done away with. The Rev. Mr. Winslow, at any rate, was no party to the alleged irregular proceedings at the commencement, and as the present Rector of a regularly and canonically organized church, is entitled to all his rights. If the Reverend Rector of St. Andrew's did not see fit to enforce his authority in a canonical way sixteen years ago, *at the time when alone* he could do so effectually, certainly the Rector of St. Paul's is not precluded from maintaining his authority now, when an emergency has arisen.

But enough of this. Let us see how the learned counsel proceeds to settle the parochial boundaries, which, he says, the Convention of 1832 were sensible was a difficult matter. In this case he observes it is clear—*The church is admitted into union with the Convention of the Diocese of New York by the name of St. Paul's, Tompkinsville; New Brighton makes no part of Tompkinsville; therefore it has no right to intermeddle.*

Now the "Reply" shows very manifestly that if Tompkinsville were an *incorporated* village, (which it is not,) and if St. Paul's had been admitted into union under the title aforesaid, that Mr. Ogden's opinion, if correct in principle, would have been conclusive *against his client*, because in an act of incorporation passed in 1823, April 16, the limits of the village are laid down, and *include* that part of the island on which New Brighton stands! St. Paul's parish, therefore, *would include New Brighton within its boundaries* if this description in an act of the legislature should prevail.

But as Tompkinsville is not an *incorporated village*, for the act, it seems, never went into operation, we shall not insist on these limits. The opinion is vulnerable on another ground. Its author says the above was the title by which the Church was admitted into union with the convention, and its *name shews its boundary*. We pass over the slip in calling *a Diocesan Convention the highest authority of the Church*, but accept the principle that the boundaries of the parish are to be settled by the name. Now let us turn to p. 5 of the Journal of 1833, and look at the following report of the Committee on the Certificates of the Incorporation of Churches. They report "that they have examined the same, and find the certificates of the incorporation of the following churches to be correct and regular, to wit, ST. PAUL'S CHURCH *in the town of* CASTLETON . . ." and the report is signed by William Johnson, Edward R Jones, and *David B. Ogden*. Therefore the boundaries of St Paul's, Castleton, by the Counsel's own argument are identical with the boundaries of the *town* of Castleton. Now these boundaries are *defined by law* (see Rev. S., vol. 3., p. 21), and they include New Brighton, or rather the land to which that designation is given; therefore, according to the opinion, New Brighton is included within the parochial limits of St. Paul's, Castleton. Were this the only church in the town no other one could be organized without the consent of its rector alone; but as St. Andrew's has a concurrent jurisdiction therewith, having a chapel in the same bounds, which bounds are the only ones defined by law, and the parochial limits cannot consequently be ascertained, canon 31 strictly applies, and the consent of both rectors is required before a third clergyman can lawfully officiate in their common limits. If any clergyman has officiated in defiance of the Rev. Mr. Winslow's express interdict, he is, in our opinion, liable to presentment.

As to the allegation respecting Trinity Church, we think with all submission that the case of Christ Church, to which we referred in our last, is directly adverse to it; and it has been, we believe, the established practice in this city for a majority of the clergy in the *vicinity*, at least, to give their assent to the formation of any new church. And in case the canon should be strictly insisted on, we doubt not that the consent of a *majority of all the clergy in the city having parochial cures* would be found to be necessary for the canonical organization of a new church.

Mr. Ogden, however, it should be observed in justice to his deservedly high reputation, is not to blame for the *facts* in the above opinion. The opinion was founded on a *case*, and the *case* was prepared by Mr. Wotherspoon. If he did draw on his imagination for his facts that was no business of the counsel; he was entitled to *suppose* they were true, and treat them as such. If A. claims a house and lot, and draws up a *case*, stating that he is the son of B, the son of C, the son of D, who held the said lot, and executed a deed of trust to X, Y, and Z, on certain conditions, and that the said trustees in violation of the same sold it to F, and inquires if he cannot turn said F out of the said messuage, with many other particulars not necessary here to mention—it matters not to the counsel learned in the law whether the allegations are true or false—that is his client's look out. If the latter *fancies* he is the son of B, or the grandson of C, or *dreams* that the trust deed was executed, the opinion will not avail when the tug of war has commenced. If any of our readers can get Mr. Wotherspoon's pamphlet, and read the brilliantly imaginative case which he drew up for Mr. Ogden's inspection, they will readily see the bearing of the above illustration.

There are many other considerations in the "Reply" which are well worth noticing, but which our brief limits forbid our attempting at present. We have said enough, we think, to show that in *right* Mr. Winslow is fully entitled to object; is he so in *equity*? Of this we make no doubt. He states certain circumstances connected with the resources and finances of his church, which forbid him in prudence to consent to any step for the present which would cause a division of its members, and thereby increase its embarrassments. That Dr. Moore has consented may well be imagined, for his church is richly endowed in real estate. The income thereof belongs exclusively to himself as rector. But St. Paul's depends entirely upon its pew rents for its support, and the rents, of course, are influenced by the number of pewholders. A portion of the income accruing from these rents, more or less considerable at different seasons, has been derived from the residents of New Brighton for several years past, and the church is not in a situation, it appears, at the present time to dispense with this aid.

It seems, too, that this scheme originated and has been carried on by Mr. Wotherspoon alone. "I claim," he says, "to be the originator of this movement, *on this occasion*, for building a church at New Brighton, and the chief agent in procuring the necessary funds. . . . I have been the means of securing the personal co-operation of my neighbors and coadjutors in this undertaking." Now, what was the ground of his activity? The great increase of the population at New Brighton? Not that exactly. He objects "to the doctrines and disapproves of the style and tendency of the discourses" of Mr. Winslow, and therefore gets up this new church to be ministered unto by a clergyman of "approved Evangelical principles," he, of course, being the judge of the doctrines and character of the said clergyman Now, we are told in the "Reply" that the first outbreak of feeling manifested itself on or about the Feast of the Nativity last, commonly called Christmas Day, when he was seized with a violent fit of *staurophobia* on seeing the Church of St. Paul's ornamented with *eleven* crosses of Christmas greens in various places! If a certain cleric was once affrighted by the apparition of *one* cross, well might Mr. Wotherspoon be scared at the sight of *eleven* times that number. This conclusively demonstrated Mr. Winslow's unsoundness in the faith; and actuated by these motives and principles he silently meditated his plans, commenced his work in secret, procured the assent and subscriptions of his neighbors, and when all is ready he professes to ask Mr. Winslow's consent as a matter of *courtesy*. When that consent is withheld, but the way is opened for further negotiation, he turns round and says the assent is not wanted, defies the Rector of St. Paul's to stop their uncanonical proceedings, makes up a case for the consideration of counsel, and publishes a pamphlet.

Now we must candidly say that, under these circumstances, he can claim no indulgence from the parish of St. Paul's, Castleton, or from the Church at large in this diocese; and that the Rector and Vestry of that Church are entitled to high praise for the moderation and firmness they have displayed in the assertion of their parochial rights, and in resistance to these encroachments. Nor are they alone concerned in this question. There are principles involved, which deeply concern the good order, peace, and welfare of the Church in every diocese of the Union. Every clergyman having a parochial cure is interested in seeing them maintained inviolate: the vestry of every congregation in the land is bound to uphold them in their integrity, if they desire the prosperity of the body for whose temporal interests they provide. There are too often unquiet persons in many a congregation, who rejoice when they can find an opportunity of annoying the Rector by causing trouble and dissension, and it is to be feared that some of those who claim "to hold the purse-strings" will be found not disinclined to aid them in their schemes, if the object be to distract and overthrow a Rector or a parish of the true Church stamp. All such attempts, therefore, must be viewed with distrust; and when they openly violate the laws of the Church they must be firmly resisted by all who desire her peace and prosperity, and discipline and good order must be fearlessly vindicated.

P.S. Since the above was penned we have received the following courteous communication, which we cheerfully insert as requested It, on the whole, serves materially to confirm and enforce the views which we have briefly sketched above.

To the Editor of the Churhman.

SIR,—With reference to the editorial article in your paper of this date, on the subject of the New Brighton Church, permit me to call your attention to the fact that no invasion of the parochial rights of the Rector of St. Paul's—even admitting them to the full extent claimed by him —was ever contemplated, or has been ever attempted.

On my individual responsibility, *but with the consent and concurrence of the Rev. Dr. Moore*, in whose parish New Brighton is situated, I had fitted up a room, and had made arrangements with a minister to officiate temporarily therein, previous to an organization for the permanent services of the Church. From the first moment, however, when I received the Rev. Mr. Winslow's notification that he objected to my proceedings, up to the present time, I have not taken a single step in advance. The clergyman referred to did not officiate, and the room remained closed, to the very great disappointment of a numerous congregation, not a single individual of whom was, in any sense, connected with Mr. Winslow's Church.

Subsequently the Rev. Dr. Moore, as Rector of the Parish, *and under the personal advisement of the late Mr. David B. Ogden*, officiated at New Brighton, on two consecutive Sundays, for the express purpose of enabling the congregation to incorporate themselves according to law, and in the organization of "*Christ Church, New Brighton*," it is believed that the laws of the State, and the requirements of the Canons of the Church, have been complied with to the letter.

In the formation of new Churches in this diocese, no preliminary consent whatever is required, as will appear by the following extract from the regulations set forth by the Convention of 1845, as to the "*Proceedings necessary* to the organization of new Churches."

"*The first step* to be taken in order to an incorporation, *is to give notice* at morning service, on the two Sundays previous to the time which may be appointed for the election of Churchwardens and Vestrymen of the intended election, which notice is to be given by the Rector, or if there be none, by any other person belonging to the Congregation."

Hoping that you will be so obliging as to give this communication a place in your next week's paper, I remain, sir,

Yours, very respectfully,
G. WOTHERSPOON.

New Brighton, 8 *Sept.* 1849.

EDITORIAL POLITENESS.—We give our readers the extract we promised from the Episcopal Recorder of Sept. 1st.:

"We are often amused at the extreme sensitiveness of a certain class of men when called to occupy the Editorial tripod, particularly during the earlier months of their professional career. They seem to be so elated with the importance of *their* labors in their new vocation, that they demand a credit in cotemporary sheets for every item of intelligence which they may happen to have first extracted from a foreign journal. In this class, we find the recently appointed Editor of the New York Churchman. A few weeks ago, we were called to task for an omission of this nature, but, deeming it too small an affair to require notice, passed it over, *sub silentio*, resolving, however, in future, if it would gratify our New York brother, to conform to what we suppose to be his rule. This, however, does not seem to have given satisfaction, for, in his last number, when settling a similar account with the Catholic Herald, he says, 'We have had no answer yet from the Episcopal Recorder. He must have time to look over the *English Churchman*.' Thus urged into court, by one who recently intimated, in an editorial, that his former legal training and practice had qualified him to dog a witness, darken counsel, and make the worse appear the better cause,—in other words, do the work of a skilful lawyer,—we begin with an admission. The *English Churchman* is neither upon our purchase list nor exchange list. It is such a counterpart to the New York Churchman, that we neither need it nor desire it. We have no doubt that its spicy articles will reach us through its twin-brother of New York, and are perfectly willing to tell our readers, in advance, that, *generally*, when they see any thing in our columns credited to the English Churchman, they may take it for granted it has come through the medium of the N. Y. Churchman."

The Episcopal Recorder has been so confounded by the Gorham decision that he cannot but talk a little wildly and crabbedly. We said nothing at all about his borrowing our extracts; we merely asked from what number of the English Churchman his quotation was taken, in reference to the expected decision of Sir H. J. Fust. Ours was taken from the *Oxford Herald;* and the point was, that the *veteran* editors wrongly ascribed it to the English Churchman, which never said any thing of the kind. This, to be sure, *is* a small matter; but then it is so amusing to see them cloaking their *ignorance* under a dignified silence.

Again the Southern Churchman pointed out the mistake of *Luther* for *Bucer*, in the *Oxford Herald's* report of the Archbishop's of York's charge. As we quoted from memory, we were under the impression that he considered it the fault of *our* printer, which he since has very politely disclaimed. We did not care one jot whether it was *Luther* or *Bucer;* but, as the *Recorder* makes pretensions to the most consummate knowledge on every point connected with the Reformers, we were pleased to find he had taken it just as it was in our columns. We therefore asked who had made the mistake—our printer, or the Oxford Herald?—a very hard question to answer, as he had not seen the latter paper. Hence the fling at lawyers, witnesses, &c., which will no doubt cause a smile on the features of our readers, when the cause of our gentle contemporary's testiness is made known. He is perfectly welcome, however, to pillage from us, according to *rule*, if he will but pillage correctly. If the experienced editors continue to blunder, they must expect to have their errors pointed out. We are obliged to them for comparing us to our English namesake, which we highly esteem; and we beg leave to say, in return, that the Episcopal Recorder is, in our opinion, the exact counterpart of the *London Record*.

THE GORHAM CASE.—We ask attention to the able article on the first page, from the *London Guardian*, which puts the value of the decision of the Court of Arches in a very good light.

It is delightful to witness the manliness with which the dissenting papers stand up for the correctness of the judgment, the commiseration they bestow on the unfortunate *Pseudo-Evangelicals*, and the wholesome advice they give them to leave the Establishment as quick as possible. We do not see how those who hold the doctrine of the Church on this point to be heretical and soul-destroying, can do otherwise. Those who do not go so far, will, of course, be able to keep a discreet silence.

The *Christian Times* says—"We are constrained to add that we deem Sir H. J. Fust's judgment perfectly correct, sound, and, in equity, inevitable; and that we are glad he attempted no miserable compromise, that, while it might have saved both parties, would and could have satisfied no honest, clear-headed, and truth-loving man."

The *Nonconformist* thus speaks of the poor *soi-disant* Evangelicals:

"At the commencement of their ministerial career, the doctrine of the Church, on the question of Baptismal Regeneration, stood before them as distinctly as words could set it forth. To conceal the error, as they regarded it, they were compelled to invent a justification—and this invention of theirs, which must have done violence, at the outset, to their sense of honesty, they have repeated, and improved upon, and refined, and successfully employed, until they fairly deluded themselves into the impression that they were straightforward, and that their own fiction was fact. Their beloved Church now recals them to a consciousness of the reality of the case They may appeal as they will, but, surely, few of them can be so far gone in self-deception, as to be able to maintain, to their own secret thoughts, the delusion which the Court of Arches has challenged them with cherishing."

The *British Banner* says, after mentioning the controversy between Tomline or Prettyman, Bishop of Lincoln, and Thomas Scott, the Commentator:

"From that day to this, things have gone on, ever and anon assuming a slightly controversial form, till, at last,—thanks to the Bishop of Exeter!—the subject has been brought before the Court of Arches, and an authoritative judgment pronounced by Sir H. J. Fust—a judgment which, we hesitate not to say, is quite according to truth, as the matter is represented by the judge, who states the question as "not one of Scripture, but of Church, ritual and *dogmata*;" —that the question is not, "What saith the Apostle; but, "What saith the Church?" Notice of appeal has been given, as a matter of course; but there can be no manner of doubt that the Privy Council will sustain the judgment of the Court of Arches."

The above extracts are all from strenuously dissenting journals. As might be expected, they all denounce the doctrine as unscriptural, and they have a right to do so, without inconsistency; for they have separated from the Church of England, on this very ground. But that men should declare that they will "minister the doctrine, and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the commandments of God," and then denounce the offices of Baptism as unsound, and perilous to the soul's health, is a very serious offence, and cannot be reconciled with candor and honesty. The decision of the Court of Arches, if confirmed, will enable the Bishops to deal properly with this class of offenders against sound morality and pure religion.

HEALTH OF THE CITY.—Interments, total, for the week ending Sept. 8th, 520; decrease 167. Of these, by Cholera 94, decrease 77. The deaths by Dysentery, however, were 87. The Board of Health has ceased reporting the deaths daily, but they advise their fellow citizens to use the precautions which are still necessary.

The Rev. John Dowdney arrived at New York on Friday last, in the Steamer Niagara, after an absence of two years and a half. He has spent the time in Italy, Germany, Switzerland, France, and England, with much delight and profit, returns in fine health and spirits, and speaks with much pleasure of the kind attentions he has received from his friends of the Church of England, and others.

The Niagara arrived at this port on the 7th inst., by which we have received our foreign files.

The news from Hungary would seem to indicate that the war is at an end, and the insurrection completely crushed. Goergey surrendered at Arad, on the 13th August, to Prince Paskewitch, with 27,000 men and 80 guns. Some loudly accuse him of treachery, but there seems no good ground for this surmise. It is probable that he saw no possibility of effectually continuing the contest with so small a force, and chose to save the lives of those under his command while there was yet an opportunity. He is said to have surrendered on condition of an amnesty for his troops, and that he should not be given up to the Austrians, but remain at the disposal of the Russian Emperor. Haynau had defeated the Hungarians, and raised the siege of Temesvar, (previously reported to have been taken by them, but erroneously,) and Bem was completely defeated by Luders in Transylvania. He, Dembinski, and Kossuth, are said to have taken refuge in the Danubian provinces of Turkey. The Hungarians have made a most heroic defence, and have only yielded to the crushing masses of two mighty empires. Austria will yet have to rue the day when she called in the aid of the Northern Colussus.

It is reported that the Pope says, he will not return to Rome while it remains in possession of the French. Another report is, that he will go Bologna, and place himself under the protection of the Austrians. Rome, for the present, continues quiet. The Inquisition has been revived, and a Dr. Achilli committed to its vaults.

In London the Cholera continues fatal. In the week ending Aug. 11, the deaths were by Cholera, 823, in all 1909. In that ending on the 18th, the deaths by Cholera were 1230, and the total 2230. The population of the metropolis is about 2,200,000. The chief mortality has hitherto been on the south side of the Thames, but it has now crossed the river, and exhibited great virulence in some districts on the north side.

Brawling in Church.—On Sunday morning a remarkable scene occurred in the little chapel of Knackersknowle, a village three miles from Plymouth. The clergyman has just been appointed as the successor of the Rev. Mr. Moore, who has been removed to Kingsbridge—and after the prayers he ascended the pulpit, and having read his prayer introductory to the sermon, was about to state his text, when a gentleman rose in his pew, and taking up his hat, said in an audible voice, "I will not sit, sir, to hear a sermon in a surplice;" upon which the clergyman replied "there is no gown, sir—there is no gown here, or I should not do it." The gentleman bowed and said, "that is quite sufficient!" He then put his hat down in his pew, and resumed his seat. We need hardly say that this affair caused some excitement; but the clergyman proceeded with his sermon, and it soon died away.—*Eng. Churchman, from Plymouth Journal.*

Diocese of Winchester.—On the last Friday in July was consecrated with the usual solemnities, by the Lord Bishop of Winchester, the new and appropriate edifice of "Christ Church," Battersea, begun by the late Vicar, the present truly noble Bishop of Sodor and Man—Lord Auckland. This Church, the only one, by the way, that looks like a Church in the neighborhood, on that side of the river, is built after the design of Messrs. Lee and Bury, in the decorated style, and will contain 900 worshippers, who can both sit, and kneel, and hear, and see, so as to join, as a congregation should, in the services. The National School children's Chapel, north of the chancel, is provided with a window of colored glass, and the east window of the same material gives a very finished appearance to that end of the Church. There are small galleries in each transept which do not protrude sufficiently to offend against good taste. The two principal entrances are a south porch, and a west door under the tower, near which stands a chaste stone unmistakeable font, which may be seen as distinctly from the Communion Table, as the Communion Table from it. The pulpit, and reading desk, (in their right places,) and the altar rails and table, are of carved oak, and a footway of encaustic tiling leads up to them from the nave. The organ is placed in the open part of the tower, and answers well. Some of the decorations and the Communion plate are special offerings, and some (few) of the contributions to this House of God have been abundantly liberal. It is as yet not a district Church, therefore still under the Vicar; and the Curate licensed to it is the Rev. C. F. Champneys, brother to tho Rector of Whitechapel. The alms collected amounted to £102.—*Eng. Ch'n.*

Election Monday at Eton College.—*Eton, Monday Evening, July* 30.—The annual delivery of the speeches this day, "Election Monday," attracted, as usual, a large number of distinguished visitors, including many old Etonians from Oxford and Cambridge and the metropolis. The Duke of Cambridge, who is on a visit to Sir T. Freemantle, at Holly Grove, near Windsor, arrived at the College shortly before 11 o'clock, accompanied by the Duke of Rutland and the Hon. Baronet. His Royal Highness, upon alighting at Dr. Hawtrey's chambers, in Weston's-yard, was received by the Provost of Eton, the Vice-Provost of King's, the head and lower masters, the two Posers, and the authorities of the College, and conducted to the Lower School, where the annual speeches were appointed to take place. Upon the Duke's entering the school, his Royal Highness was received with three times three cheers by the whole of the school, who were there assembled, amounting to between 600 and 700, the ladies in the gallery rising and waving their handkerchiefs to greet his Royal Highness upon his taking his seat. Before the speeches commenced, the Duke of Cambridge rose and very graciously and kindly proposed to the authorities of the College that those young gentlemen whose duties did not require them to remain, should have immediate permission to retire, in order that they might return to their respective friends. This proposition, which was viciferously seconded amidst the loudest cheering by the pupils, was adopted by acclamation, and upwards of 500 of the boys immediately left. The speeches were then proceeded with. . . . .

The whole of the speeches were delivered "with good emphasis and discretion," affording more than average specimens of oratorical display.

At their conclusion, the Duke of Cambridge, accompanied by the Provost of Eton, the Vice-Provost of King's, the two Posers, the head and lower and assistant masters, and the College authorities, proceeded to the Chapel for the purpose of inspecting the extensive alterations and improvements which have been recently effected in the interior of the sacred edifice, and of viewing the magnificently newly-erected east and west windows, of stained glass, by Willermont, and O'Connor. The east window, by Willermont, subscribed for by the "present Etonians," and completed at an expense of upwards of £2,000, represents the crucifixion and ascension of our Saviour, and the 12 Apostles, then on either side of each of the compartments. The west window, executed by O'Connor, at the cost of nearly £500, the amount being subscribed by "old Etonians," represents various incidents in the life of Mary Magdalen. Both of these windows elicited the highest encomiums from his Royal Highness. The carvings of the canopies of each stall at present completed, of which there are 70, are most elaborately executed, at the cost of £50 for each, by Rutter, of Cambridge. The Chapel, which before the alterations would not seat 700 persons, now affords ample accommodation for upward of 1000.

The Duke, upon leaving the Chapel, proceeded across the Quadrangle to the Provost's-lodge, accompanied by several of the distinguished visitors, and there partook of an elegant cold collation, previous to taking his departure to Holly-grove, his Royal Highness expressing his regret that his engagements would not permit of his being present at the grand banquet in the College-hall. His Royal Highness, accompanied by the Duke of Rutland and Sir Thomas and Lady Freemantle, left the College, between 1 and 2 o'clock.—*Eng. Ch'n.*

Colombo.—*Tristan d' Acunha.*—The following portions of a letter from the Rev. John Wise, dated, Newera Eliya, Ceylon, May 5, 1849, and forwarded by the Lord Bishop of Colombo, were read at the last meeting of the Society for Promoting Christian Knowledge:

"On my voyage to Ceylon, we touched at the Island of Tristan d' Acunha, situated in lon. 12 2 west and lat. 37 2 south, and here we found a little community, on whose behalf I now write to you. On this isolated spot there are living 102 persons, men, women, and children; the men are Europeans, and the women Caffers, but all speak English. This little colony had its rise in the manner following: A naval station was formed here by the British, when Bonaparte was confined at St. Helena. When this station was given up, two or three of the men were allowed to remain on the island, and they sent for their wives from the Cape of Good Hope. This was the beginning of the little community, who now reside in 'Somerset Town,' Tristan d' Acunha. Their numbers were increased by one or two settlers from the Cape, a few who had escaped from shipwreck, and one or two men left behind by American whalers, many of whom visit the island every year for water and stock, and, in exchange, supply the residents with clothes. This motley assemblage, thus brought together from many nations,—for amongst the men are some English, one Scotchman, a Dane, a Hollander, and some Americans—seem industrious and intelligent themselves, and are very anxious that their children should have the means of instruction. The Scotchman, who is styled Governor, but who acknowledges the Queen as his Sovereign, and who is very proud of a highly colored painting of Her Majesty and Prince Albert, an intelligent old man, performs the duty of schoolmaster, and holds two public services on the Lord's Day. Though educated among Presbyterians, Gov. Glass uses the appointed services of our Episcopal and Apostolic Church on the Sunday, at the celebration of a marriage, and for the burial of the dead. At his request I baptised forty-one children, and when the Governor brought me the register, he said, 'Sir, this book was given me by the last clergyman that visited us; this was in 1835, and he told me that no one was to write in it but a clergyman;' and strictly had the request been attended to. After the baptism of the children, Gov. Glass spoke to me of the difficulty he had in procuring suitable lesson-books for the children. I gave him some of the Society's books I had procured for the sailors, and also promised to inform the Venerable Society of his wants, and to ask a grant of books for them. This is the object of my letter. These people are poor and industrious; the oldest and best educated man among them gives up his time to instruct the children, and this, as far as he is able, in the principles of religion as taught by our Church.—*Colonial Ch. Chron.*

New Publications.

Oliver Goldsmith, a Biography, by Washington Irving. New York: G. P. Putnam. Pp. 382.

This volume is the eleventh in the new edition of Mr. Irving's works. The original sketch of Goldsmith has expanded itself into the delightful volume before us, and the voluminous work of Prior has been diligently examined, with the recent work of Mr. J. Forster, which our author commends very highly. We rejoice, however, that he felt himself committed by his former sketch to present this valuable addition to his previous works, fraught as it is with accurate information, lively description, just thought, and discriminating praise of the virtues and talents, and meet censure of the foibles and follies of his subject. Johnson and other contemporaries of the poet appear on the scene, and are touched off to the life. This work will doubtless rank as one of the author's most esteemed productions.

The Practical Elocutionist, by John W. S. Hows New York: G. P. Putnam.

Admirably designed and prepared, as might be anticipated from the reputation of the author, who is Professor of Elocution in Columbia College. In the first part the principles of the art are briefly and comprehensively explained, and in the second we have a copious selection from the best authors in every style and species of composition, the greater part of which are new, though some old favorites are justly retained. The Professor has furnished examples of oratorical display and poetical fervor, well adapted to develope the higher powers of the elocutionist; and also presented judiciously chosen pieces for *reading*, which require an easy, varied, conversational manner, not readily attainable, unless with much care and practice.

Half Hours with the Best Authors, Selected and arranged with short Biographical and Critical Notices, by Charles Knight. Vols. III. and IV. New York: John Wiley.

A very choice selection from every department of literature; containing in the whole extracts from the works of more than 300 writers, English and American, from the time of Chaucer to the present. A pleasanter *succedaneum* cannot be imagined, and the publisher as usual presents it in a most attractive form, as respects type, paper, and binding. The notices, though brief, are well suited for the information of the general reader.

Scenes where the Tempter has Triumphed, by the author of the "Jaol Chaplain." Pp. 277 New York: Harper & Brothers.

The author's design is a laudable one—to warn against the commission of crime and demonstrate by example the certainty of its detection. He has illustrated this by many instances from the annals of crime, and added sundry well-meant but not very strikingly written observations. We fear they will be treated like the morals in Esop's fables. It certainly cannot be said of this production, "*Materiem superabat opus.*"

Moments among the Jesuits at Rome, by the Rev. M. Hobart Seymour, M. A. Pp. 237. N. Y.: Harper & Brothers.

This is a very amusing volume, on many accounts, and not the least is the very comfortable opinion Mr. Seymour has of his controversial powers, and the triumphant manner in which he describes his contests with and victories over the most distinguished polemics of the *Collegio Romano*, who from their sayings and doings, as recorded by him, remind us continually of the sham herald in Quentin Durward. There are, however, some points of grave interest, which we purpose to notice hereafter.

Individual Repentance for National Sins, is the title of a Sermon preached on the late National Fast Day, by the Rev. Thomas P. Tyler, Rector of Trinity Church, Fredonia, W. N. Y., which is a well composed discourse, suggestive of solemn thought and wholesome reflections, correct in sentiment and teaching, and sufficiently particular in its application, while it avoids the error of ascribing the Divine visitation to some one especial sin, as slavery, or the Mexican war, &c. &c.

The Legal Profession: Its Moral Nature, and Practical Connection with Civil Society. An address delivered before the Philomathesian Society of Kenyon College, and subsequently for the Young Men's Mercantile Library Association of Cincinnati, by J. T. Brooke, D. D., Rector of Christ Church, in that city. This is an able and judicious defence of the profession, with much sound morality and many excellent admonitions as to the manner in which its duties should be discharged. The learned author was formerly himself one of the fraternity, and we like his *law* so much, that we almost wish he had stayed where he was.

The Church Almanac, for 1850, is just received, in a neat and attractive form. It is superior to any of its predecessors in appearance, and in the range and fulness of its details. If one wishes to see at a glance what the Protestant Episcopal Church in this country is, he has simply to look through this unpretending annual. We shall recur to it again, and give some account of its interesting and valuable contents. Of course every Churchman will secure one for himself, and one to hand to his neighbors who may be ignorant of our organization and present condition.

Some other pamphlets shall be noticed in our next. We have received the 'Charleston Gospel Messenger,' for September, also, 'The Sailor's Magazine.'

CLERICAL CHANGES.

Rev. J. A. Stone, from St. John's Church, Ashfield, to the Rectorship of Trinity Church, Carbondale, Luzerne Co., Pa.

Rev. Silas Totten, D.D., has become the Professor of Rhetoric and Intellectual Philosophy in William and Mary College, Virginia, to which diocese he has removed, (not to *Florida*, as misprinted in our last,).

Rev. Joshua Peterkin has taken charge of Wickliffe Parish, Berryville, Clark Co., Va.

Rev. Zachariah Goldsmith nas resigned his Missionary charge at Davenport, and removed to Rock Island, Rock Island Co., Illinois.

Rev. Benjamin Franklin Taylor, of the Diocese of South Carolina, has received and accepted an unanimous call to St Luke's Church, Rossville, (Staten Island,) Richmond Co. His address for the present, however, is 718 Broadway, New York.

The Post-Office address of the Rev. C. S. Putnam will hereafter be, Ansonia, Connecticut.

The Rev. William Markoe requests that letters, &c., intended for him may be directed to Delafield, Waukesha Co., Wisconsin.

Domestic Intelligence.

Diocese of New York.—*Episcopal Acts by the Bishop of Maryland, at the request of the Standing Committee of the Diocese.*

Ordination.—At a special ordination, holden on the 13th Sunday after Trinity, Sept'ber 2, in Grace Church, Canton, St. Lawrence Co., the Rev. Minot M. Wells, Deacon, was admitted to the holy order of Priests. Morning Prayer having been read by the Rev. Mr. Roberts, of Morristown, and the Rev. Mr Hubbard, of Potsdam, the Bishop confirmed 19 persons, addressed the class, and preached. The candidate was presented by the Rev. John H. Hanson, Presbyter, of Norfolk and Waddington: who, with the Rev. Messrs. Hubbard and Roberts, joined in the imposition of hands.

Confirmations.—On Monday, August 27th, in the morning, in the Baptist Meeting-House at West Burlington, Otsego County, for the congregation of Christ Church, West Burlington, One person; in the afternoon, in the Methodist Meeting-House at Exeter Centre, for the congregation of St. John's Church, Exeter, Two persons. On Tuesday, Aug. 28th, in St. Luke's Church, Richfield, Four. On Wednesday, the 29th, in Emmanuel Church, Little Falls, Herkimer Co., Nine. On Thursday, the 30th, in the Union Meeting-House, for the congregation of Grace Church, Norway, One person. On Saturday, Sept. 1st, in Christ Church, Morristown, St. Lawrence Co., Eight; and on the 13th Sunday after Trinity, in the morning, Nineteen, in Grace Church, Canton, and One, hopelessly ill, for the same Church, in private; and in the afternoon, in Trinity Church, Potsdam, Eight persons. On Monday, Sept. 3rd, in the Methodist Meeting-House at Norfolk, St. Lawrence Co., for the congregation of Grace Church, 5 persons; in the afternoon, at St. Paul's Church, Waddington, 3 persons. On Wednesday, Sept. 5th, in St. Mark's Church, Malone, Franklin Co., 5 persons. On Thursday, Sept. 6th, in Trinity Church, Plattsburg, 8 persons. On Friday, the 7th, at Christ Church, Hampton, Washington Co., 1 person. On Saturday, the 8th, at Trinity Church, Granville Corners, 7 persons. On the 14th Sunday after Trinity, in St. John's Church, Troy, 23, (7 for the Ch'h of the Holy Cross, and 5 for St. Paul's Church,) and in the evening, in the place of worship of Grace Church, Albany, 13 persons, (one for St. Paul's Ch.) On Monday, the 10th, in Trinity Church, Albany, 30 persons, (two for Trinity Church, West Troy, and one for Grace Church, Albany.)

Consecration.—On Monday, Sept. 10th, Trinity Church, Albany, was solemnly consecrated to the service of Almighty God, according to the rites and usages of the Protestant Episcopal Church in the United States. The deed of donation and request to consecrate, having been presented by one of the Wardens, was publicly read by the Rector, the Rev. Edward Selkirk. The sentence of Consecration was read by the Rev. R. B. Van Kleeck, of Troy. Morning Prayers were said by the Rev. H. W. Lee, of Rochester, and the Rev. J. G. Downing, of the Diocese of Pennsylvania, and the Lessons read by the Rev. F. E. White, of the diocese of North Carolina. In the Ante Communion Service, taken by the Bishop, the Rev. Dr. Kip, of Albany, acted as Epistoler. The Bishop preached. The Psalms and Hymn were announced by the Rev. Mr. Tucker, of Troy, and the Rev. Mr. Shackelford, of Cohoes. After the sermon (followed by the 101st Hymn), the rite of confirmation was administered to thirty persons, the Preface being read by the Rev. Mr. Selkirk, and a very brief address made to the candidates by the Bishop. In the administration of the Holy Communion, which followed, the Bishop was assisted by the Rector, and, in the delivery of the elements to the people, by the Rev. Dr. Bolles, of Batavia, by the Rev. R. B. Van Kleeck, and by the Rev. A. T. Twing, of Lansingburgh. The Rev. Messrs. Hubbard, of Schuylersville, Weaver, of West Troy, and ——, were also present and assisting.

The appointments of Bishop Whittingham for the rest of the month, are as follows:

Saturday, Sept. 15, A. M. Eastchester.
P. M. Morrisiania.
15th Sunday after Trinity, " 16, A. M. Grace Church, Brooklyn.
Monday, " 17, A. M. Jamaica
P. M. Rockaway.

W. New York,—*Consecration at Clayville* On Thursday, the 23d ult., the Right Rev. the Bishop of the Diocese, consecrated to the service of Almighty God, St. John's Church, Clayville, Oneida co. Notwithstanding the inclemency of the weather, a goodly number of the Clergy and a large congregation assembled upon the occasion. The Bishop and clergy were received at the door of the church by the Wardens and Vestrymen, who proceeded with them to the chancel, joining in the responses of the 24th Psalm; after which the Bishop and the clergy took seats within the chancel-rails.

The request to consecrate was read by the Rev. Wm. Baker, and the Sentence of Consecration by the Rev. P. A. Proal, D.D. Morning Prayer was said by the Rev. George Leeds; the Rev. M. Moody reading the first lesson, and the Rev. A. P. Smith, the second. The Bishop then proceeded to the Communion Service, in which he was assisted by the Rev. E. Punderson, who read the Epistle, and the Rev. Marcus A. Perry, who read the Gospel. An impressive discourse was preached by the Bishop upon the Characteristics of true Prayer, as well as the claims of the Prayer Book upon general use and distribution. The choir of Trinity Church, Utica, added much to the interest of the service by appropriate and tasteful music.

Beside the clergymen named, the Rev. Beardsley Northrop and the Rev. Almon Gregory were also present, and took seats within the Chancel.

It is very gratifying to state, that this neat and beautiful edifice is entirely free from debt. It has been built principally through the exertions of a single layman, Frederick Hollister, Esq., of Utica, who has solicited and obtained all the funds for the purpose, besides advancing largely from his own means. The church is of the gothic order—the material brick. A fine toned Organ, built by Mr. Andrews, of Waterville, at a cost of $800 has been presented to the church by I. T. Storms, Esq., of New York; and a stone Font has been promised by another friend of the Parish, in the same city.

Shortly after the services, an interesting ceremony took place in another part of the village, in the presentation of a rich and elegant Silver Pitcher, by the citizens of Clayville, to Mr. Frederick Hollister, "as a testimonial of respect for his energy and well-directed efforts to advance the interests of Oneida county."—*Gospel Messenger.*

Brooklyn. N.Y.—Yesterday, Sept. 9th, in St. Michael's Church, the Rev. E. M. Johnson gave notice that on Sunday morning next he would offer up the Holy Eucharist, and requested that it be made an occasion of special Thanksgiving that every individual of that congregation—consisting of seventy families in the Fifth Ward—has hitherto been spared, while the Destroying Angel has been passing by.—*Daily Freeman.*

Connecticut.—*Trinity College.*—At the late meeting of the Corporation of Trinity College, the Rev. Thomas W. Coit, D.D., Rector of Trinity church, New Rochelle, was elected Professor of Ecclesiastical History. Dr. Coit has accepted the appointment, and it is understood will immediately remove to Hartford to enter on its duties.—*Calendar.*

New Jersey.—*Ordination.*—On Sunday, 26 August, (twelfth after Trinity,) in St. Mary's church, Burlington, the Bishop admitted Nathaniel Pettit, an alumnus of the General Theological Seminary, to the holy order of deacons. Morning prayer was read by the Rev. Mr. Bradin, the Candidate was presented by the Rev. Dr. Ogilby, and the Bishop preached, and administered the Holy Communion, assisted by the Rev. Mr. Frost. The Rev. Mr. Merrick was present. Mr. Pettit is to be the missionary for Warren county.

St. Mary's Hall and Burlington College.—The services, in St. Mary's church, on the eighth Sunday after Trinity, when fourteen pupils of these Institutions were confirmed, was of peculiar interest. The parish in Burlington has been closely connected with the Church of England, and deeply indebted to it. The first project, for an American Episcopate, proposed one Bishop for the Islands, and one for the Continent; the See, of the latter, to be at Burlington. The scheme was then enlarged: two for the Islands, and two for the Continent; one at Burlington, and one at Williamsburg, Virginia. In 1714, a convenient mansion house and lands for the episcopal residence, was purchased at the cost of £600 Sterling, "situate at Burlington, within the Jersies." The project was arrested by the death of Queen Anne. The "convenient mansion house" was burnt down. In 1805, the lands were conveyed by the venerable Society for the Propagation of the Gospel in Foreign Parts, to the Corporation of St. Mary's church; and are now its property. The first Minister was one of the first Missionaries of the Society, the Rev. Mr. Talbot.

In the Providence of God, the Rev. Ernest Hawkins, since 1839, the Secretary of the Society, making a tour through the country, was the Bishop's guest, at the time of the Confirmation, and took part in the service. In the course of his address, before the Confirmation, the Bishop said: "The present service is a departure from the long established practice of this parish, to have an annual Confirmation at the close of Lent; and has been occasioned, as you know, by the severe illness, which, for five months, withdrew me from you, and from my work. It has been appointed in immediate reference to the two Christian Schools; which, for so many years, have found shelter in this parish: the earliest and most favored nursling of that venerable Society, to which the Church in America has been indebted for so much. And it is of a strange ordering, that the excellent person, who, for ten years, has been the Secretary of that Society, and, within that period has been greatly instrumental in laying the foundation of thirteen Colonial Bishopricks—New Zealand, Antigua, Guiana, Tasmania, Gibraltar, Fredericton, Colombo, Capetown, Adelaide, Newcastle, Melbourne, (these three in Australia,) Rupert's Land, and Victoria, (Hong Kong)—is here, to day, to partake of our humble joy."

Closing Exercises at St. Mary's Hall.—The semiannual examination at St. Mary's Hall, at the close of the Summer Term, will be held on Friday, September 21, (St. Matthew's Day,) from 8 A. M., to 12 M.; from 4 P. M., to 6 P. M.; and from 7 P. M., to 8 P. M.; on Saturday, 22, (Ember Day,) from 8 A. M., to 2 P. M.; and on Wednesday, 26, from 8 A. M., to 12 M., when the closing exercises will take place. The Winter Term will commence on Thursday, 1 November, (All Saint's Day,) at 12 M.

Closing Exercises at Burlington College.—The Annual Examination, at Burlington College, at the close of the Summer Term, will be held on Monday, 24 September, from 8 A. M., to 2 P. M.; from 4 P. M., to 6 P. M.; and from 7 P. M., to 8 P. M.; On Tuesday, 25, from 8 A. M., to 2 P. M.; from 4 P. M., to 6 P. M.; and from 7 P. M., to 8 P. M.; on Thursday, 27, from 8 A. M., to 2 P. M.; from 4 P. M., to 6 P. M.; and from 7 P. M., to 8 P. M. Such of the Sixth Form, as shall have sustained the Examination, will be admitted Juniors, on Friday, 28, (Eve of St. Michael and all Angels,) at 9 A. M.; when the Closing Exercises will take place. The Winter Term will commence on Thursday, 1 November, (All Saints' Day,) at 12, M.—*Missionary.*

Pennsylvania.—During the last month the Bishop of the Diocese has visited and officiated in the following places:

Aug. 1st, A. M., met the North Eastern Convocation in St. Stephen's, Wilksbarre, and administered, the communion. P. M., preached before the Convocation. *Evening*, preached in St. Stephen's Church, and Confirmed three persons.

Aug. 2nd, A. M., addressed the congregation after a sermon by the Rev. Mr. Bean.

Aug. 3rd, (Fast Day,) A. M., read prayers and preached in Trinity Church, Carbondale. *Evening*, read prayers and preached in Grace Church, Honesdale.

Aug. 5th, A. M., preached in St. Mark's, New Milford, and confirmed *two* persons. P. M., preached in St. Paul's, Montrose, and confirmed *six*. *Evening*, preached in St. Andrew's, Springville, and confirmed *four*.

Aug. 6th, A. M., addressed the congregation at Pike, (Bradford county,) after a sermon by the Rev. Mr. Bean. *Evening*, in Christ Church, Townsend, preached and confirmed *thirteen* persons.

Aug. 7th, P. M., at Athens, (Bradford Co.,) preached.

Aug. 10th, P. M., at St. Paul's Church, Erie, after a sermon by the Rev. Dr. Upfold, confirmed *thirteen* persons. *Evening*, in same Church, preached.

Aug. 11th, at St. Paul's Church, Waterford, Erie, preached.

Aug. 19th, A. M., at St. Paul's, West Whiteland, addressed the congregation, after a sermon by the Rev. Dr. Stevens. P. M., at St. Peter's Great Valley, read prayers with Rev. Mr. Nash, baptized infant child of the Rector, confirmed *one* person, and preached.

Aug. 26th, A. M., at St. Mark's Church, Frankford, and prayers, confirmed *nine* persons, and preached. P. M., at Emmanuel Church, Holmesburg, confirmed *one* person, and preached.—*Banner.*

In St. James's Church, Philadelphia, on the 14th Sunday after Trinity, Sept. 9th, (by permission of the Bishop of Pennsylvania,) the Rt. Rev. Dr. Kemper, Missionary Bishop, admitted to the Holy Order of Deacons Mr. William Markoe, candidate for Holy Orders of the Diocese of Wisconsin, an Alumnus of the General Theological Seminary. The sermon was preached by the Bishop. The candidate was presented by the Rev. Henry J. Morton, D. D., Rector of St James's.

N. B. The items as to N. H. and W. N. Y. last week, should have been credited to the Witness and Gospel Messenger respectively.

Married.

On Monday, the 10th inst., at St. Paul's church, in this city, by the Rev. Ralph Hoyt, Mr Henry Medlicott of New York, to Miss Mary Ann, daughter of the late Chas. S. Chamberlain, Esq., of Hoboken, N. J.

Died.

On the 31st ult, at West Point, N. Y., Mrs. Anna R. Clarke, wife of Matthew St. Clair Clarke, Esq., of Washington City.

On the 28th ult, of the late prevailing sickness, aged 13 years. Frederic, son of Charles B. and Cornelia Bostwick, one of the Choristers of the church of the Holy Communion. A bright and lovely boy, fond of the House of God, in whose services for more than a year past, he constantly assisted. Truly "he came up and was cut down like a flower." In the evening, playing in the moonlight with his companions, at the dawn of the next morning, cold in the clammy sweats of approaching death. Seldom has the funeral of a boy been attended by a company of mourners so large and sincere. W. A. M.

In this city, on the 11th inst., in the 65th year of her age Mary Ann, wife of Mr. Richard Whittingham, and mother of the Rt. Rev. Wm. R. Whittingham, D. D., Bishop of Maryland, and the Rev. Richard Whittingham. (A further notice will be given in our next.)

On Sunday, the 2nd inst, at his residence on Staten Island, Joseph Bedell, Esq., aged 86 years. In the death of this venerable man, the Church has lost one of her most faithful and consistent members, his family a fond devoted husband and father, and the public a sincere and sympathising friend. For upwards of 40 years he was vestryman of the church to which he was attached, and whenever called upon was always found ready to aid in her cause. For the last year of his life, he appeared particularly impressed with the feeling that he was soon to be called away from the scene of his earthly pilgrimage and with great calmness spoke often to his family and friends of the approaching hour of separation. His last hours were calm and peaceful, full of faith and hope, such only as is the portion of those who wait upon the Lord.

At his family residence near Morristown, N. J. August 27th, Hon. Gabriel H. Ford, in the 85th year of his age, The following preamble and resolutions were unanimously adopted at a meeting of the Vestry of St. Peter's church held at the Reetory, on the 4th inst.

"Whereas it has pleased Almighty God to remove from us by death our father and friend, Gabriel H. Ford, a member and vestryman of this church—honored, revered, and beloved in all the relations private and public, of a long life exceeding four score years and four—his connection with this vestry and his devotedness to the church will be cherished by us with feelings of gratitude and respect. The wisdom and experience which adorned his age combined with the humility and simplicity which marked his christian character afford a bright example to us his successors and are worthy to be recorded and remembered by this congregation. While we deeply lament his loss to the church on earth, we bless the holy name of the Lord for another servant departed this life in His faith and fear; beseeching Him to give us grace to follow his good example.

Resolved, That we respectfully and affectionately tender to the widow and family of the deceased, our warmest sympathies under this afflictive dispensation of Providence.

Resolved, That in respect to the memory of the deceased, we will wear the usual badge of mourning for thirty days.

Resolved, That a copy of these proceedings be transmitted by the secretary to the family.

At Whiteplains, Sept. 4th, after a short illness, Sarah M. Smith, daughter of the late Peter C. Smith, in the 20th year of her age.

Notices.

☞ The corner stone of St. Paul's Chapel—a building to be erected in the new village of Morrisania, in connection with St. Ann's Parish, will be laid by Divine permission on Saturday, the 15th inst. (to-day) at half past four o'clock, P. M.

Cars will leave the city hall for Morrisania at 3 o'clock, where stages will be in readiness to convey all that may be desirous of attending to the site of the building in the new village.

GENERAL THEOLOGICAL SEMINARY.

The next Session of the General Theological Seminary will commence on Monday, Oct. 1st Candidates for admission are requested to be present at Morning Prayer on that day, at half-past 10 o'clock.

Qualifications for Admission. Either a Certificate of being a Candidate for Holy Orders, with *full qualifications;* or a Certificate of religious and moral character, of classical and scientific attainments, of attachment to the Protestant Episcopal Church, and of such dispositions and habits as may render the individual apt and meet to exercise the ministry: and then passing a satisfactory examination on the following subjects:—(1.) the Primary Elements of the Hebrew Tongue; (2.) the Greek Grammar, and the Gospels and acts in the original; (3.) the rules and principles of English Composition, with a specimen of Composition. These examinations are strictly enforced, *in all cases.*

For further information, apply to the Dean of the Faculty, Seminary, Chelsea Square, N. Y.

Seminary, Aug. 21, 1849.

Church papers will please copy.

Mrs. Okill informs her patrons, that as the Cholera has been for some time past steadily and surely on the decline, she will re-open her school on Monday the 3rd of September. Aug. 22—3t

The annual meeting of the Corporation for the relief of Widows and Children of Clergymen of the P. E. Church in the State of New York, will be held in the Sunday school-room of St. John's Chapel, City of New York, on Tuesday the 25th of Sept. at 5 P. M.

Brooklyn, Aug. 22nd. J. W. DILLER.

Notice is hereby given, that the Annual Convention of the Protestant Episcopal Church in the Diocese of New York, will meet in St. John's Chapel, in the City of New York, on Wednesday, the Twenty-sixth day of September, at ten o'clock in the morning.

BENJAMIN I. HAIGHT,
New York, August 15, 1849. *Secretary.*

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 4th inst., the Treasurer has received the following contributions:

Through J K Sass, R A in S C, legacy from the estate of Miss Clarkson, 100, Mo Miss Soc, 3 23, ch on Edisto Island for Ga, 5, St Paul's ch, Charleston, 97 50, for the Indians, 50 cts—206 23; St Gabriel's, Morlattin, Pa. 6; tithes of a friend to mis's, 20; Grace ch, Clarksville, Ga, 8 12; for mis's in Minesota Ter, 2; total 242 35.

THOMAS N. STANFORD, Treas.,
New York, Sept. 11, 1849. 139 Broadway.

☞ For sale a Share in the New York Society Library, enquire of the Treasurer of the Domestic Committee or at the office, No. 2 Park Place.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 4th inst, viz:

Thro' Edmund Wilcox, Esq, R A, Philadelphia, from St Philip's ch, Phila, for sup, two children, Africa, 40; ch of St James the Less, Philadelphia Co, for Constantinople, 11 24; S S, of the Nativity for ed two children, Africa, 40,—91 24; thro' Henry Trescott, Esq, R A, Charleston, S C, bequest of late Mrs E A Clarkson, 100, Mo Miss Sec, 3 23, thro' Rev Mr Spear, Grace ch, Charleston, 55, St Pauls ch, Charleston, do do, Africa, 10,—207 23; Miss F, St Andrew's ch, Philadelphia, for Africa, 30; fam'y mite box, 1; total, 329 47.

J. SMYTH ROGERS, Treas.
NewYork, Sept. 11, 1849. No. 2 Park Place.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 3th inst.

St Paul's ch, Windsor, Vt, Rev Josiah Perry, 5; Christ ch, Marlboro, Rev S Hawksley, 1; St James' ch, Birmingham, Ct, Rev S G Wilcoxson, 3 19; ch of the Holy Comforter for seamen, Rev D V M Johnson, 3 05; Rev Wm Walton, subscriber, 1; total, 13 24.

The Society has published the Church Almanac for 1850.

Contributions for the Society are respectfully solicited, their year closes with the month of Septemper.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Sept. 10, 1849.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 3th inst.

Ch of St James, Birmingham, Ct, Rev S G Wilcoxson, 9; Christ ch, Marlboro, Rev S Hawksley, 1; Rev Wm Walton, subscriber, 2; total, 12.

The Society has just published a superior 24mo Prayer Book in various styles of binding.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Sept 10, 1849. 20 John street.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN, NEW YORK.

The Treasurer acknowledges the receipt of the following sums since date of last report, 26th June:

Coll for Books at the North River Chapel, 5 70; do for the Mission 8 18; steamer Hermann from Box, 2 80; ship Prince Albert, Capt. Meyer, from Box, 3 65; ship Sheridan, 52 cts; ship St Nicholas, 16 cts; ship New York, 2 82; ship Patrick Henry, 1 53; ship Queen of the West, 55 c; ship Siddons, 33 cts. The following for annual subscriptions for 1848: I N Fowler, R H Goff, H Kimmell, J Halsey, N K Anthony, R Hyslop, H J Seaman, W V Curtis, W Halsey, Chas Halsey, P Hanford, A R Walsh, D Duer, C P Burdett, S Cambroiing, J D Vermilyea, E Dutilk, C C Peck, John Buckley, Jr, C Livingston, each, $2; G D H Gillespie, F Tinsou, each, 4; subs for '48 and '49, Chas Burdett, ann, '48, 5; total, 79 14.

J. DAVENPORT, Treasurer,
Sept. 4, 1849. 10 Platt street.

GREEN LAKE, MARQUETTE CO., WISCONSIN.

Information has been forwarded to me that a few individuals belonging to Christ ch, Cooperstown, Otsego Co., N. Y. have generously contributed $25 towards the erection of a Log Church at this beautiful place. They will please accept my grateful acknowledgements.

There is not a house of worship of any kind in the county, and yet it is filling up with intelligent settlers, many of whom are Episcopalians. A few more donations are solicited to enable the members of the household of faith, and especially some few who are advanced in years, to enjoy those sacred prileges, to which, during their lives, they had been accustomed.

The Rev. G. R. Bartlett officiates at Green Lake. Our nearest church is 70 miles distant.

JACKSON KEMPER,
Sept 15 Bishop of Illinois.

THE Fall Term of Misses Rainsford's School will commence on Monday the 10th of September.
Sept. 1—3t$

To Correspondents.

"A presbyter" is received.

We will thank the kind friend, who sent us the extract from Bp. Hobart's writings to send also the reference, as we are too busy ourselves to look and our readers would perhaps wish to read more.

Advertisements.

20 CENT PRABER BOOK.

A NEAT 18mo BOOK OF COMMON PRAYER, bound in stamped cloth, on good paper, for the low price of 20 cents. The subscribers would also invite attention to their new and beautiful editions of the Book of Common Prayer, particularly the 32mo. and 24mo. sizes, being the *latest issue* with corrections of the standard. No pains have been spared to render these books perfectly accurate, the proofs having been read by one of the best proof-readers in this country, and revised by a clergyman, appointed by the ecclesiastical authority of this diocese, every way competent for the work, and who has taken extraordinary care to correct the numerous errors that have appeared in the so-called standards. The mechanical execution of the books, both sa regards paper, printing, and binding, have never been equalled in this country. The publishers would particularly call attention to the new style of binding, introduced by them, in which many of these books are put up, as being superior, for beauty and durability to anything yet presented. And they consider them, in this respect, and in all others, the most *perfect* editions in the market.

STANFORD & SWORDS,
Church Publishing House, 137 Broadway.
New York, Sept., 1849.

WORKS IN PRESS.—No. 1.—The Doctrine of the Church of England as to the effects of Baptism in the case of Infants, with an important Appendix, by the Rev. William Goode, Rector of St. Antholin, London.

No. 2.—The Christian Year for Children, by the author of My Little Geography, in a beautiful volume 16mo.

No. 3.—History of the Missions in Africa of the Protestant Episcopal Church, by Mrs. E. F. Henning, a member of the Mission at Cape Palmas. 1 Vol. 12mo. Plates.

No. 4.—The Private Devotions of Dr. Larcelot Andrews, sometime Bishop of Winchester, translated from the Greek, from the Oxford edition of 1844. In one beautiful 16mo volume.

No. 5.—Rev. William Goode's new work on Baptism.

STANFORD & SWORDS,
The Church Publishing house, 137 Broadway.

GREAT REDUCTION IN THE PRICES OF
Appleton's Editions of
THE BOOK OF COMMON PRAYER.

APPLETON & CO., 200 Broadway, have just published new editions of the Common Prayer, from new stereotype plates, carefully revised from the late standard. While their editions have been long celebrated for the accuracy and beauty of the typography, they believe the present editions possess superior excellence in every respect. They are illustrated as heretofore with the exquisite designs of Overbeck, engraved on steel, and illuminated title pages, not found in any other edition. They have recently bound a new style of antique morocco stamped and bevelled 32mo size, which they offer as low as $1, and the 18mo size same style at $1 25. All the other styles and sizes, constituting every variety of the Prayer Book, they have reduced to nearly one-half their former prices. They trust by this means to prevent the circulation of *inferior editions*. The trade and the public are invited to examine their large assortment before purchasing elsewhere. 1t is.

JUST READY—GRATIS.

APPLETON'S CATALOGUE OF EPISCOPAL Works, (mostly English editions,) including the works of the most eminent Divines, ancient and modern, in the departments of Divinity, Ecclesiastic History, the Liturgy of the Church, Scripture Commentary, Doctrinal Treatises. 8vo. For sale at the low prices affixed.

ARNOLD'S CLASSICAL SERIES.—This Series of classical text books have attained a circulation almost unprecedented in the United States, being introduced into the principal colleges and classical schools throughout the country. The most eminent scholars have testified to their superior merit over all other similar works. The mechanical execution and low prices of the volumes are unequalled. The following have been published:

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Tacitus' Germania and Agricola; by Prof. Tyler. 12mo. 62 1-2 cents.
Carson's Commentaries with Notes by Spencer. 12mo. $1.

NEARLY READY.

Cicero de Officis, with Notes, by Prof. Thatcher, 12mo.
Cicero's Orations, with Notes by Lrof. Johnson. 12mo.
Horace, with Notes, by Prof. Lincoln. 12mo.
Boise's Exercises on Greek Prose Composition. 12mo.

MISS HAINES respectfully informs her patrons and the public, that her School No. 10 Gramercy Park, (East-Twentieth st., second door from Fourth av.,) will commence on Monday, Sept. 10. She defers the time of opening one week in compliance with the urgent wish of many of her patrons.

Circulars, with terms and references can be obtained at 10 Gramercy Park, or at the bookstore of Messrs. C. S. Francis & Co., 252 Broadway, or at Messrs. Doremus and Nixon's, corner of Liberty and Nassau sts.

Written applications addressed to care of Doremus and Nixon, will receive prompt attention. s 8 4t

THE CHURCH ALMANAC FOR 1850 is now ready, containing, besides the usual matter, full statistics of the several dioceses, and a correct list of the clergy.
THOMAS C. BUTLER,
P. E. Tract Society Depository, 20 John st., N. Y.
Sept. 15—t f

TEACHER WANTED.—The advertiser is desirous of obtaining the services of a candidate for Holy Orders as assistant teacher. One qualified to teach Mathematics and the higher branches of English will find a desirable opening, by applying at the book store of Messrs. Wilder, No 151, Atlantic street, Brooklyn. Preference will be given to one who would reside with the family of the principal. Sept. 15—1t$

GOVERNESS WANTED.—A family in Louisiana wish to obtain a Governess, which situation will be made in all respects most desirable. The lady must be well educated, an Episcopalian, and able to offer the best testimonials. Apply by note, addressed "Louisiana," to be left at Stanford & Swords,' 137 Broadway.

A YOUNG LADY, who has had considerable experience in teaching, wishes a situation as Daily Governess in a family or families, to teach the English branches, and to superintend French music, and drawing, or if required to teach them to younger pupils. References given. Address M. B., at this office. Sept. 15—2t$

A PERSON well qualified to teach a parish school is desirous to obtain a situation. Good references given. Address X. H., at this office. Sept. 15—4t

ARCHITECTURAL WORK.

IN PRESS. Ancient Church Architecture, adapted to the Ritual of the Church, at the present day, with various plans and drawing by Frank Wills, Architect, New York. Will be published without delay by
STANFORD & SWORDS,
se15 137 Broadway.

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

THE MOUNT WASHINGTON COLLEGIATE SCHOOL, 218 4th-st. fronting Washington square, corner of Macdougal-st., re-opens on Monday, the 10th of September. Circulars, for particular information, may be obtained at the bookstore of M. H. Newman & Co., 199 Broadway, or of Mr. Clarke, who resides in the building erected for the Institution.
s 15 3t. GEO. W. CLARKE, } Principals
JAMES FANNING, }

MISS BALLOW Informs her friends and Patrons that her health being now quite re-established, she will resume the duties of her school on Monday, the 10th of September. Twenty-second street, between Broadway and Fourth Avenue.
Sept. 8—6t

Poetry.

From the Missionary.

Shells.

Far out at sea, a tiny boat
 Has set her tiny sail,
And, swiftly, see it onward float,
 As freshens still the gale;
A rainbow in it must have slept,
 To give it tints so fair;
Or loveliest angel in it wept,
 A pearl in every tear:
More bright than pen of mine can tell,
Sailed on that little fearless shell.

Deep in the chambers of the sea,
 Where Ocean's mermaids dwell,
A palace stood; it seemed to me,
 Its every stone a shell:
And, oh, what glorious hues were they,
 That struck upon my eye,
Of blue, and green, and gold and grey,
 That there unnoticed lie:
As violets sweet, in loveliest dells,
So blush unseen, those beauteous shells.

Thus, on the sea, and 'neath its waves,
 These painted sea-gems lie,
As tomb-stones o'er the many graves
 Of low-born men and high;
And when they rest upon the shore,
 In wealth's luxurious ease,
They sound to us the solemn roar,
 They learned beneath the seas:
As exiles, though afar they roam,
Still sing the songs they learned at home.

Burlington College, May 22, 1849. D.

Selected Matter.

From the Spirit of Missions.

Fifth Annual Report

OF THE RIGHT REV. HORATIO SOUTHGATE, D. D., MISSIONARY BISHOP AT CONSTANTINOPLE.

DEAR BRETHREN,—In looking back upon the past year, I find abundant cause for gratitude. I have seen the field of the Missions' influence, for a time, at least, enlarging, the number of its friends increasing, and the sphere of its usefulness widened. In almost every department, there was, during the early part of the year, a decided advance. In *education*, I increased the number of my students, while the numerous applications which I received from others whom I could not take, evinced how strong was the interest felt by our Eastern brethren, in this new department of labor. From my pupils, generally, I received tokens of decided advancement, both in religious and secular learning. This department I have been much urged to enlarge, and several have pressed upon me the importance of adding to it a female seminary. This I should be most happy to do, but the day for such large efforts seems not to be close at hand.

In Mossoul, also, the department of *education* was enlarged by Kas Michael's taking charge of the new Syrian school, which was established early in the year by the benefactions of our Church, and partly sustained by them. With more than a hundred scholars chosen out of the Syrian community, with an enlightened and devoted Deacon under him as teacher; with the approbation of the Bishop, and the unanimous consent and gratitude of the people for his support, he seemed to have the prospect of great good. The letters which reached me from that city, during the first half of the year, gave most encouraging testimony of the wideness and promising character of the field. They were sometimes signed by Bishop, clergy, and laity, all of whom entreated me, in the most ardent manner, to take the work of their instruction into my own hands.

Kas M. also added to his labors in Mossoul, (which, besides attendance at this school, consisted in instruction in his own house,) a field in the mountainous district north-west of Mossoul, where he found a body of Nestorian Christians belonging to the Southern or Mesopotamian Church, who seem to have never before been visited by a Missionary. He says of them, that they received him with open arms. He preached among them; opened schools; sent thither another clergyman, who is now there, acting as teacher, and who is represented to me as a pious and excellent man; has himself visited the mountains three times; and desires to enlarge his labors there by the addition of six other schools, which can be supported, exclusive of books and stationery, for about $18, or $3 each a month. This is a field in which I have always felt the deepest interest, and which has always offered the most decided encouragement. I should be glad to see the Church enlarging her efforts there. I have had no direct communication with the Syrian Patriarch during the year, but I have had assurances of his sanction, and of the continuance of his long-preserved friendship. I heartily recommend to the Board this interesting and important field, and I would beg again to suggest the desirableness of our having at least one clergyman of our own Church there.

In the department of *publication*, the Prayer Book in Armenian was out at the time of my last annual report, but the distribution of it has been chiefly within the past year. I have had the most encouraging tokens of its success, both in gaining the approbation of clergy and laity, and in doing good among them. I have met with no exception, in the Armenian Church, to its kind and friendly reception. All have seemed pleased with it, and many have voluntarily given me their thanks, and expressed their joy at its appearance. I cannot but think that it will be a minister of great good. Many evidences have come to my knowledge that it has been so already. In addition to the facts which I have reported on this subject through the Spirit of Missions, I may mention one which, as it is of very recent occurrence, is now particularly upon my mind. The rector of a Church, (a man already holding reformed views in many respects, but who, for want of a guide, found his mind entirely unsettled as to the course which he ought to take,) upon reading our Prayer Book, was so impressed with the excellency, and purity, and primitive simplicity of its doctrines and rites, that he determined to make it his model in all his efforts in behalf of the improvement of his people, and has accordingly collected from his congregation the most intelligent and most advanced, to whom he is communicating his views, and forming them into an association, for the purpose of gradually bringing their own practice in accordance with the guide which he has chosen. His preaching, I am told, is eminently Evangelical, and himself advancing daily in the knowledge and love of the Truth. To this I might add many other instances, if the limits of my Report would allow it.

With the Prayer Book has generally been circulated my little Treatise on the Anglican Church, which I have found useful in leading the way to the Prayer Book, and preparing men's minds to receive the latter with a stronger relish. It has been useful, too, as setting forth, in a brief and summary manner, the peculiarities of our branch of the Church Catholic, and thus leading men to an idea of what a reformed Church should be. I have great cause for gratitude that I have been permitted to prepare it, and for acknowledgment to the excellent Society, (our own P. E. Tract Society,) which has aided me in publishing it.

I have also re-written the same Treatise, had it translated into Greek, and am now on the point of publishing it for the benefit of our Greek brethren, among whom there has been a much-increased degree of inquiry during the past year. The number of Prayer Books circulated among them has been larger than any former year. I have distributed, of these and other works published by, or kept in the depository of, the Mission, several hundreds—perhaps twelve or fifteen hundred.

With regard to personal and general *intercourse* with our Eastern brethren, I have, as in former years, seen the great advantages of it. This intercourse, the last year, has been less than usual; but still, I suppose, that in hundreds of cases, sometimes in my own house, sometimes abroad, the Gospel has been preached, the Church defined, the corruptions of the Church designated, distinguished and resisted, a true and healthful reformation urged, and men's minds awakened to the subject. These discussions, conversations, and efforts, have been with the highest as well as the lowest, sometimes in large companies, sometimes in the solitary interview in private. They have been cheering to me, as indicating, in many instances, the readiness with which the truth is received, and the facility of proclaiming it. I have much hope from such efforts; but still I think that the true, legitimate, and *most* hopeful way of effecting large and permanent results, is by training those who may hereafter become the agents of good to their own nation. This I have endeavored to do with the few students I have had, and this was my design in the larger effort of that kind which I have had in view.

But I am obliged to speak of these things as passed; for my educational labors are now almost entirely abandoned, and will soon be so altogether. I am obliged to say the same of the work of distribution and publication, and of the efforts of the Mission at Mossoul, so far as I am concerned. All these things are, in a manner, passed, and my own hopes of usefulness in them are, for the present, at an end. This leads me to speak of what has been disadvantageous in the history of the last year; believing that I am equally bound by the Canon to report what is adverse as what is favorable. (See Can. VII., sec. 7, of 1844.) I shall, therefore, present to the Board an account of the *reverses* of the past year, as, without them, you could have no accurate view of "the state of the Mission under my supervision."

I will commence with the first department of those of which I have just spoken—that of *Education*. My design was to enlarge this, until it should contain as many students as I could attend to. These were not to be children, nor was the institution a "school," in the common acceptation of the word. It was rather a seminary for training a select number of young men for the work of Christ within their own Churches. The Patriarch has given it his approbation and his express sanction to the students to attend the services of our Church. I announced this design, I believe, for the first time, at the last Triennial Meeting of the Board. A few months later I had two students. The introduction of the new financial system, as it created some confusion in my plans, prevented me for several months from further enlarging the number. I then ventured to add a third, while the earnest applications that were poured in upon me, showed me how highly the effort was appreciated.

Soon after the middle of last year, means for the support of the few I had, began altogether to fail. From the first of August, for some months, my receipts from the Foreign Treasury did not equal a third of my own *salary*, which, when entire, barely suffices for my support. From the first of July to the end of the year—a space of six months—the sum received for that period was $277 58, instead of 2,000, the appropriation for the period. It soon became apparent that, so far from enlarging the number of my students, I could not retain those that I had. As the expense on account of them was regular, nothing could provide for them but a regular receipt of remittances. But the amount received for the whole six months barely exceeded a third of my salary for the same time. I held on, however, until my own means utterly failed, and I finally abandoned the idea of maintaining students only when I came to find that winter was near, clothes would be necessary, and I had not even the means of giving them their daily bread. It had become evident to me that it would be impossible for me to carry out the scheme of education which I had formed before the new financial system commenced. I therefore abandoned it, declined to receive any more students, and retained only one that I had, until I could determine upon some mode of obtaining an education for him, which his high promise made me especially anxious to secure in his behalf.

The like, or nearly the like, occurred at Mossoul. In 1847, I had promised the Bishop and his people that I would undertake a work among them, relying then on the expected appropriation of the next year. When July, 1848, came, that appropriation almost entirely failed. I did something for the Syrians during the first half of the year, but the irregularity of remittances even then considerably affected my plans. But when the last half of the year came, and I was left almost entirely destitute, I was compelled to neglect Mossoul. This offended the people there, who regarded it as a violation of promise, as, *literally*, it was. The Bishop became alienated, so that, after the first half of the year was gone, we lost much of our vantage-ground. The Bishop ceased to correspond with me, and it was wholly out of my power to make him understand the changes and crises in our financial arrangements at home. I do not mean that he is permanently disaffected, but that both he and his people seem to be vexed, and I know not whether we can regain the confidence we have lost. I presume, however, that we can, without much difficulty. Indeed, I will be responsible for that, under a different system; but I cannot safely be responsible for anything under the present arrangement.

Before, however, coming to that point, I have a few more words to say of the *effects* of this arrangement. I have been desired and besought by Kas Michael to aid him in his efforts among the interested body of Nestorians that he has found. If I had my appropriation, and had it regularly, I could do this. I can now do nothing. He has appointed a teacher, and wishes to appoint others, but I have no security for paying them regularly, and could undertake such a work only with the prospect of being soon embarrassed by arrears of appropriation remaining unpaid. Kas M., in his last letter, under date of January 8th, states the matter as follows:—

"Last year, you wrote, and ordered me to go to the mountains,* and report to you about the state of the community of the Nestorian Christians, and whether there was an opening for establishing schools for the improvement of the spiritual state of the people. I lost no time performing my duty, and, instead of once, I went three times among them,† and found the Nestorians very anxious for instruction. Their priests are like the generality, ignorant and poor, occupying themselves in agricultural pursuits, and all the villagers are poor, and cannot provide for a school. I represented to you formerly that these schools want money to pay the school-masters, and paper for writing, &c., &c.; for, without some assistance in money, my labor will be in vain.

"In one of my former letters, I told you about Ishaya, another monk from Rabban Hormuzd, (a convert from Popery,) who came to me. I took him to the mountains, and opened a school among the Nestorians, and asked you to fix him a small salary. But I have received no answer; and only a few days ago I received a letter from Ishaya, stating that he had about twenty children in the school, beside several full-grown men, who came for a few hours every day, to receive instruction; but he complains of poverty and want of money for his support.

"Last year you wrote me that you would remit me some money, but I am waiting in vain, and am now at a loss what to do. With respect to schools, if you would appropriate 500 piastres, about $21, per month, I could support seven schools in the mountains. Shemmas (Deacon) Ishaya would be content with 80 piastres (about $3) a month.

"Last week another monk left the convent of Rabban Hormuzd, and came to me. He wishes to join us, and tells me that there are three others very anxious to come. If you take the matter into consideration, and can make some provision for schools, I will accept these individuals, and make schoolmasters of them.

"Now I entreat you to send me a decided answer as soon as possible, that I may be able to go to the mountains shortly; for, without money in my hand, I will appear very awkward; for the schools have now been opened for several months, and have not received a farthing from me. I trust you will not forget the communion-service you promised to send me, and excuse all the trouble I am giving you."

(*To be continued.*)

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* There is a slight inaccuracy here; I sanctioned the journey *after* it had taken place, when I first heard of it. The matter, however, is of no importance, excepting for the sake of exactness.

† The *second* and *third* journeys were under instructions from me.

Advertisements.

BOARDING SCHOOL FOR BOYS, At New Canaan, Conn.

The summer term of this school will close on the 1st Octoper, when there will be a few vacancies.

The winter term commences on the 1st November.

Parents, contemplating placing their children at Boarding School, may find by reference to those who have been its patrons for a series of years, this to be such as they will be pleased to patronize.

Reference may be made to Mr. Andrew M. Harper, No. 92 Front St., N. Y., Benj. W. Davis, corner of Fulton and Hicks, Brooklyn, J. N. Wyckoff, 109 Wall St., N. Y., of whom circulars may be obtained, also at Nos. 20 and 12 John St.

Application may be made to the Principal,

Aug. 25—3m$ D. S. ROCKWELL.

BOARDING SCHOOL FOR YOUNG LADIES, Under the immediate supervision of Bp. Potter. Mrs. A. C. Tilghman, Principal, 313 Walnut St. Philadelphia.

The fall term of this school will commence on the 3rd day of September.

Terms $300 for the session of ten months, vacation, July and August. Farther particulars may be obtained by addressing Mrs. Tilghman.

At the request of several parents, a class of *Day Scholars* is forming. The number being limited, early application must be made, and as the different studies are to be promptly entered on, it is very desirable that all the pupils should be in readiness.

Terms for *Day Scholars.*—$35 for the term of five months.

REFERENCES.

Rt. Rev. Bp. Potter, Rt. Rev. Bp. Whittingham, Rev. Dr. Morton, Rev. Dr. Hare, Rev. Dr. Wyatt, M. D., Rev. J. B. Kerfoot, M. D., Thos. Dunlap, Esq., W. Rawle, Esq., Horace Binney, Esq., J. R. Ingersoll, Esq., J. M. Scott, Esq., H. J. Williams, Esq., Hon. E. F. Chambers, M. D. Sept 1—tf

SCHOOL FOR MORAL DISCIPLINE. This School is situated at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere.

STUDIES.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

CONDITIONS.—Boys are received for a period of not less than six months, nor under the age of six years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 00 per week, or $78 00 per term of six months, payable in advance. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 00 per term, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

REFERENCES.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to WILLIAM BRADFORD, Principal of School for Moral Discipline, City Point. aug 11 tf.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, has been in successful operation for the last five years, under the direction of the Rev. W. H. Paddock, who has now retired. Its present rectors, however, trust that nothing of its former good reputation will be diminished, for they are resolved to spare no pains in making the Institution in all respects what it should be.

It is situated in the village of New Hartford, Oneida Co., N. Y., about three miles from Utica, and is at once retired, healthful and easy of access. The building occupied is the spacious mansion of the late Judge Sanger.

The Institution is designed to furnish a thorough elementary education to a *limited* number of youth. The course of Instruction is divided into three departments, Primary, Higher English, and Classical; and will prepare the Student for College, or for active business. The government is strictly parental. The religious instruction of the family is under the particular supervision of the Rectors. Particular attention is also paid to physical education. The academic year commences on the *first of September* and closes on the *last of June*; but pupils may be received at any time when there are vacancies. The terms are $150, payable always in advance, one-half upon admission, and the remainder at the end of five months. This will include all the branches taught (except Music, Drawing, and the Modern Languages,) Board, Washing, Mending, Bed, Bedding, Fuel, Lights. For particulars apply to

REV. M. MOODY,
REV. E. PUNDERSON, } Rectors.

REFERENCES:

Rt. Rev. W. H. DeLancey, D. D., LL. D., Geneva; Rt. Rev. T. C. Brownell, D. D., LL. D., Hartford, Ct.; Rev. S. F. Jarvis, D. D., LL. D., Middletown, Ct.; Rev. B. Hale, D. D., President Geneva College; Rev. J. Williams, D. D., President Trinity College; Rev. J. Hall, Ashtabula, Ohio; Rev. J. V. VanIngen, D. D., Rochester; Rev. P. A. Proal, D. D., Utica; Rev. S. R. Johnson, D. D., Brooklyn, New York; Rev. George Leeds, A. M., Utica; Rev. W. H. Paddock, A. M., New Hartford; Rev. Alex Varian, A. M., Rev. Loyd Windsor, A. M., Cleveland, Ohio; Rev. W. Payne, A. M., Schenectady; Hon. J. W. Allen, Mr. L. Handerson, Mr. H. L. Smith, Cleveland, Ohio.

Aug. 18,—tf

ST. PAUL'S COLLEGE, COLLEGE POINT, Near Flushing, Long Island, New York.—The 22d Session of this Institution will commence on the first Monday of October next.

Pupils are admitted into the Primary Classes at 10 years of age, and into the Collegiate Classes whenever they have attained sufficient scholarship.

There is but one session of the Institution in the year. It commences on the first Monday in October, and ends on the first of August.

It is requested that all who desire to place their sons in the Institution will present them for admission at the beginning of the session in October. Pupils are received, however, after the Christmas and Easter recesses—and on the first Monday in March.

Applications to be made to the Rector at College Point.

aug 11—2m REV. J. G. BARTON, Rector.

INSTRUCTION IN MATHEMATICS AND BOOK-KEEPING.—The subscriber has the pleasure to inform the young gentlemen who have not finished their engagements with him, as well as those who may require his services, in preparing them for the next term of Columbia College, that he will be happy to see them on Monday, the 3d of September. He would also inform Principals of Institutes, male or female, that, by an early application, he is open to an engagement for one hour daily, or for two hours three times a week.

References.—Prof. Hackley, Columbia College; Rev. Dr. Schroeder, St. Ann's Hall; Rev. W. Morris, Rector of Trinity School.

N. B. Private instruction will be given at his residence, 31 City-Hall-place. Sept. 12t$ M. B. McCARTHY.

A CARD.—A Lady who has travelled, and who has had more than 14 years experience in teaching, wishes a situation as a governess in a gentleman's family. She is competent to teach the English and French languages, Music on the Piano, Drawing, Writing Needlework.

She can give the most unquestionable testimonials as to good character and abilities; for further particulars please apply to Miss H. Read, through the Post-Offic. If a personal interview is preferred, she can be seen in First Avenue, three doors from 17th st. sept 8—1t$

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Importers and Jobbers, 112 William street,
July 7—3m near John street.

THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

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" " 2, "	"	6 00
" " 3, "	"	6 00
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THE BOY AND THE BIRDS.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

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THE OLD MAN'S HOME.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cents; fancy paper, 25.

THE SHADOW OF THE CROSS.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62½ cents; fancy paper covers, 25.

THE DISTANT HILLS.—An Allegory. By the same Author. Similarly illustrated. Muslin, gilt, 62½ cents, fancy paper, 25.

SACRED ALLEGORIES.—The Shadow of the Cross and The Distant Hills, in 1 vol. Muslin, gilt, $1.

THE DARK RIVER.—An Allegory. By the Rev. Edward Munro. With four elegant illustrations. Muslin, 12½ cents, fancy paper, 25.

THE EARLY CALLED.—A gift for bereaved parents. By Rev. W. H. Lewis, D. D. Sup. Edition. Muslin, 37 cts. smaller Edition, paper, 12½ cents.

THE HISTORY OF OUR BLESSED LORD.—In Easy Verse. With beautiful lithographic illustrations, &c. Muslin, 50 cents; fancy paper covers, 31.

PRAYERS FOR CHILDREN.—By Rev. W. H. Lee. Muslin, 25 cents.

PERIODICAL

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and fifty copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to

DANIEL DANA, Jr., Agent.

March 3, 1849. Church Depository, 20 John St.

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.

At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrnment, and of Mr. Jardine as the consttuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, FLOYD SMITH.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl Street, New York.

Dr16,tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No. 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys and two octaves of Pedals, 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For farther particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

THE COLLEGIATE SCHOOL, 95 Mercer St. will be re-opened on Monday, Sept. 3. Circulars containing terms can obtained at the bookstores of R. Carter & Bro., 285 Broadway, and also Daniel Fanshaw, 575 Broadway.

WILLIAM FORREST, Principal.

Sept. 1—8i

COLLEGE GRAMMAR SCHOOL,—Brooklyn.—The undersigned, having received encouragement from numerous sources, have established in the city of Brooklyn, near the Heights, an institution for the educating and training of Boys for professional and *commercial* life.

This institution is called "THE COLLEGE GRAMMAR SCHOOL," and is designed to embrace the thorough moral and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the Teachers can attain that object.

To accomplish this plan more effectually, and to accommodate their friends not residing in Brooklyn, in addition to the regular Day School, the Teachers will receive into their common household, where they will be under their constant care, and the attention of a competent matron, a limited number of Boarders.

In undertaking the arduous labors, which a thorough education on such a basis demands, the undersigned Teachers rely confidently on their experience in that mode of instruction which makes the moral and religious welfare of the pupil the object of anxious attention and unwearied care.

In the Classical, Mathematical and Commercial Departments, they propose a high standard of excellence; to which, they trust, the varied experience of many years and assiduous labors, will enable them to attain.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life.

No pupil will take a position in Class without a thorough examination in the first principles of the studies pursued.

Attention given daily to Reading, Writing, Spelling and History.

PRIMARY DEPARTMENT.

Particulnr attention will be paid to the Primary Department, and no exertion will be spared in drilling the younger pupils before advancement to the higher classes.

LOCATION.

The site selected for the School is at the new building, corner of Atlantic Street and Clinton. The boarding department is in the new house, No. 300, State Street, (College Place,) near Bond, a quiet and retired part of the beautiful city of Brooklyn, easily accessible from the Metropolis or from neighboring cities.

SESSIONS.

The Scholastic year will be divided into four terms, commencing on the 1st of May, 1st September, 15th November, and 1st February. There will be a summer vacation during the month of August, and a week's recess during the Christmas Holidays.

TERMS.

Boarders will be charged $75 per quarter for Board, washing, &c., and for full course of Tuition in every branch, including attendance upon Scientific Lectures Day Scholars will be charged $20 per quarter for full classical course, including the modern languages.

For the English course, with the modern languages, the charge will be $15 per quarter.

The Tuition in the Primary Department will be $6 per quarter.

Payments will in all cases be expected quarterly in advance.

Instead of the usual mode of boys furnishing their own bed, &c., an entrance fee of $10 will be received, if preferred. Each boarder's towels, clothing, &c., must be legibly marked with the owner's name.

It is desirable that each pupil should be provided with a uniform dress suit, consisting of blue cap, roundabout and pantaloons, with silver buttons.

Any further information may be obtained by addressing either of the Principals, College Grammar School, Brooklyn, L. I.

CORNELIUS E. SWOPE, A. M.,
Principal of the Classical Department.
EDMUND B. TUTTLE,
Principal of the Commercial Department.
LEFROY RAVENHILL, A. B., M. D.,
Classical Teacher.
PIOTR KOWALEWSKI,
Teacher of the Modern Languages.
MRS. MARY H. THOMPSON, Matron.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D. D.; Right Rev. Alonzo Potter, D. D., LL. D.; Rev. W. A. Muhlenberg, D. D.; Rev. Samuel Seabury, D. D.; Rev. Benjamin C. Cutler, D. D.; Rev. Francis Vinton, D. D.; Rev. Wm. H. Lewis, D. D.; Rev. J. B. Kerfoot, College, St. James, Md.; Rev. Horatio Potter, D. D., Albany; Rev. Wm. L. Kip, D. D., Albany; Hon. Hamilton Fish, Albany; Hon. Wm. H. Seward, Auburn; Rev. John S. Stone, D. D., and Rev. Jacob W. Diller.

NEW YORK.—Hon. Ogden Hoffman, Daniel Leroy, Esq., George P. Morris, Esq., N. P. Willis, Esq., Isaac O. Barker, Esq., John C. Cruger, Esq., Benj. A. Mumford, Esq.

BROOKLYN.—A. Crittenden, A. M., President of Female Academy; J. Arlington Bennett, LL. D.; Daniel Embury, Esq., Richard Upjohn, Esq., Charles Congdon, Esq.; E. Whitehouse, Esq., D. H. Arnold, Esq., Rollin Sanford, Esq. Jesse C. Smith, Esq., Geo. Hastings, Esq., Edgar J. Bartow, Esq.

NEWARK.—Joel W. Condit, Esq., C. M. King, Esq.

August 25—1 mos.

ST. MARK'S INSTITUTE, Orange, Essex County, New Jersey. Thomas Jones Pope, Proprieto and Principal.—This Institution has been established for the reception of a very limited number of young gentlemen (6) into the family of the Proprietor, for instruction in all the branches of a polite and useful education, according to the English Academical Method.

It is situated in one of the most beautiful and healthy villages of New Jersey, only twelve miles from the City of New-York, on the line of the Morris and Essex Rail Road, and *in* a highly respectable neighborhood. The Premises are particularly eligible, being commodious and handsome, with some acres of land attached for the purposes of recreation. The Institute is also in the immediate vicinity of the Episcopal Church of Saint Mark.

Devoted attention will be given to the promotion of the comfort of the pupils, who will, as members of the Proprietor's family, have such regard paid to their morals and deportment as will in conjunction with their literary course, conduce to make them gentlemen and Scholars, and fit them for any station in society.

The select character of this Institution will obviate many of the evils attendant upon larger and more promiscuous establishments.

SESSIONS.

The first Session of the Institute will open on the first day of May next, and will close on the last day of September. The second Session will commence on the first day of November, and close on the last Friday in March.

All further information, references, &c., communicated *on application (post paid) to the* Proprietor, or at the office of this paper.

Orange N. J., April 28. 1849—tf

COLLEGE OF ST. JAMES, Washington county, Md.

The eigth session will open on Monday, October 1st, on which day the *punctual attendance* of all the students is requested. The duties of the classes are promptly re-commenced, and it is very important that all their members, new or old, should take their places at the opening of the session.

The academical year extends from the 1st of October to the 1st of August; there being but one vacation, August and September.

In the *College*, all the usual classes, under a full corps of Professors, have, for several years, been pursuing the entire course of collegiate studies equal to that prescribed in the older colleges of the north. At the recent commencement the *third* graduating class received their academical degrees.

In the *Grammar School*, which immediately adjoins the College, the Preparatory classes are carefully trained by competent Instructors under the supervision of the Professors of the College. Thus pupils may enter the Institution at an early age and pursue their entire course of study under the same direction until they graduate. The Mercantile Department embraces those *partial* members of any of the Collegiate or Preparatory classes who may be preparing for the Counting-Room or other non-professional life. Such students are admitted to all the priveleges and advantages of their several classes substituting in place of some of the classical studies, such as are more necessary as a preparation for business. French is a regular study without extra charge in all the classes. In addition to the French the mercantile students will be taught, without charge, German or some other modern language. The location of the College is perfectly healthful; and there are no towns or villages near to present the temptations so dangerous to the young. Moral and religious education is one chief design of the Institution. The charge covering all the academical and domestic expenses, is $225 per session of ten months. The rules of the College carefully restrict any other expenses of the student. All the departments are under the immediate supervision of the undersigned to whom application may be made for copies of the "Register" of the College, or for further information, as well as for the admission of pupils.

JOHN B. KERFOOT, Rector &c.,
August 11,—2m College of St. James, P. O., Md.

REPORT FOR AUGUST.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of August, 1849, One Hundred and Thirty-two new Policies, viz.:

To Merch'ts and Traders	33	To Physicians	4
" Manufacturers	20	" Lawyers	6
" Mechanics	17	" Bankers	4
" Ladies	6	" Capts. of Steamboats	3
" Clerks	12	" Mariners	6
" Hotel keepers	2	" Farmers	5
" Clergymen	3	" Engineer	1
" Agents	3	" Other Occupations	7
	96		36
Total new policies in August.			132

Surplus of the Company exceeds..........$800,000

ROBERT L. PATTERSON, President.
BENJAMIN C. MILLER, Secretary.
JOSEPH L. LORD, Agent.

James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock. Sept. 8.

SCHOOL, Mathematical, classical, &c., under the care of the Rev. Isaac Peck, will re-open on the first Monday in September, at No. 36 Amity street.

Sept 1—3m

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street. Nett accumulated Fund, May 1, 1849, $872,000, securely invested in Bonds and Mortgages on real estate, in this city and Brooklyn, and Stocks of the State and City of N. York, and U. S. Government.

The fund is rapidly increasing by a widely extended and prosperous business.

The Company declared a dividend of profits of fifty-two per cent. on all existing policies on the 31st of January, 1848.

Policy holders, whether for Life or shorter terms, participase in the whole of the profits, in accordance with the terms of the Charter.

The premiums are payable in cash, annually, semi-annually, or quarterly, interest being added on the deferred payments.

The cash principle adopted by this Company secures to the parties, for whose benefit the insurances are effected, the whole of the advantages, without subjecting them to the heavy drawbacks of accumulated premium notes.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to the exclusive use of herself, or of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

TRUSTEES:

Joseph B. Collins,
William J. Hyslop,
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Theodore Sedgewick,
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Moses H. Grinnell,
Eugene Dutilh,
Francis S. Lathrop,
John C. Thatcher.

JOSEPH B. COLLINS, President.
———— ————, Secretary.

MINTURN POST, M. D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.

JOS. BLUNT, Solicitor. 501 Broadway.

August 18—tf

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall-Street.—This Company was incorporated by an Act of the Legislature of this State, and has now been in successful operation upwards of four years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

The insuring of the lives of Clergymen by their congregations, is now attracting the attention of the religious community, both in this country and in Europe; and many gratifying instances are recorded of the happy effects which have resulted therefrom.

During the existence of this Company, four annual dividends have been made—three of fifty, and one of forty per cent.—upon which interest at the rate of six per cent per annum is regularly paid; the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its policies.

The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi-annually, or quarterly, at the option of the assured; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent thereof may be paid in cash, and a note, with interest at six per cent, given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies.

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice President.
PLINY FREEMAN, Actuary.

MEDICAL EXAMINERS.—George Wilkes, M. D., No 25 Laight-St.; Cornelius R. Bogert, M. D., No. 5 St. Mark's Place.

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Cyrus Curtiss,
Henry S. Seaman,
Daniel S. Miller,
Isaac C. Kendall,
John C. Beach,
Pliny Freeman,
William Barton.

Aug. 25—tf.

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

This Company has been in existence nearly four years, and its Surplus is now, (March 1, 1849,) over $700,000, showing a business unparalled.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of TWO-THIRDS of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for ONE-HALF the annual premium, upon which they are required to pay six per cent interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.

DIRECTORS:

Robert L. Patterson,
Charles S. Macknett,
Edward Anthony,
Lewis C. Grover,
Henry McFarlan,
William M. Simpson,

Seth Low,
Joel W. Condit,
William A. F. Pentz,
Thomas B. Segur,
Andrew S. Snelling,
Randal H. Green.

ROBT. L. PATTERSON, President.
BENJ. C. MILLER, Secretary.
JOSEPH L. LORD, Agent.

VALENTINE MOTT, M. D.,
JER VAN RENSSELAER, M. D. } Medical Board of Consultation.

JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daiy from 2 to 4 o'clock. M17

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.

West Troy, March, 1849.

George H. Swords Agent, 116 Broadway, N. Y.

m26tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.

May 19.